National Anti-Slavery Standard.

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National Anti-Slavery Standard.

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Pro-Slavery.

THE SUGAR PLANTERS AND THE ACQUISITION OF CUBA.

The Alexandria *Democrat* of the 21st has a long article under substantially the foregoing head. The writer very clearly and truthfully argues that sugar is now as low as Louisiana planters can afford to raise it; that the probabilities are that the tariff will be lessened instead of increased; that competition with the production of Cuba, where negroes only cost from two to three hundred dollars per head, and where the rolling season extends from January to January, is entirely out of the question; that the control of the sugar market would be the best tariff the planters of Lonisiana could possibly desire; and that the acquisition of Cuba affords the only means of obtaining such control. Although we do not exactly agree with our contemporary in his premises and conclusions, we are free to say they are well put and ably argued, and that they embody a great deal more truth than poetry.

One proposition is absolutely certain: sugar cannot be raised in Louisiana cheaper than it now is. At the rates that have ruled the past season, the culture of the cane has proved anything but a profitable business. Could the voice of the sugar planters be fully and frankly heard, the expression of being able to make "both ends of the year meet" would be found universal. And, as matters now stand, we find sugar growers, in many directions, preparing to quit the business, advertising their machinery for sale, and casting around for some other means of making a livelihood. In no quarter do we hear of the opening of new plantations. Facts like these are not only indisputable, but full of grave import, and should command careful consideration at the hands of our fellow-citizens of other States, as well as of our national law makers.

If the present tariff be taken off, or even materially modified, the sugar interests of Louisiana will be irretrievably ruined. There is no use of disguising the fact. Under the circumstances that now surround us, we cannot hope to compete with Cuban free sugar. Our high-priced lands, high-priced negroes, and high-priced labour, preclude us from competing with the cheap lands, cheap negroes and cheap labour of Cuba, to say nothing of the superior fertility of her soil, and other obvious advantages. But, as we have often asked before, without obtaining an answer, would our destruction benefit the consumers of sugar? No, most emphatically, say we. On the contrary, it would injure them at no distant day. Why? Cuban productions would be unable to supply the demand as it is now supplied; and, as an inevitable consequence, the prices of sugars would appreciate largely. The inveriable laws of supply and demand prove this incontestably. It seems to us it would be poor consolation to the consumers to know that they had ruined a large and unoffending class of their fellow-citizens, in order to obtain cheap sugars, and that then they had to pay higher prices than ever! Such, however, would be the inevitable consequence of the admission of Cuban sugar duty free.

The advocates of the acquisition of Cuba argue that as soon as it belongs to the United States, the African slave trade must cease, and that the price of lands, negroes, and labour, would approximate the value of the lands, negroes, and labour, of Louisiana, which would place our planters upon a fair business equality with those of Cuba. There is great practical truth in this argument. The acquisition of Cuba would not be a tenth part as harmful as the repeal of the sugar duties. Were we compelled to choose between the two alternatives, we should certainly support all honourable measures having acquisition in view.

Intimately connected with the repeal of the sugar duties are the interests of the cotton planters. Force the growers of sugar to abandon their present business, and go to planting cotton, and three or four hundred thousand bales will be added to the crop annually. Planters now say cotton is low enough—as low as they can afford to raise it. Add four hundred thousand bales to the crop, and a great decline in price, for years to come, will be the inevitable consequence. So it is pretty evident our ruin cannot be effected without injury to the consumers of sugar and the producers of cotton.

We will conclude by quoting from the *Democrat* a portion of the conclusion of its article, going to show that the acquisition of Cuba affords the only means for the pecuniary salvation of our sugar planters, together with other remarks and revelations, all of which we give for what they are worth:

"We state what is believed to be undeniable—what is an admitted fact—*that Cuba must be revolutionized to avert evils which threaten our destruction.* That island must pass into the hands of our countrymen before we can have any assurance that we will be paid for our toil and labour. But how is this to be effected? some will ask. The tale has been told, a hundred times, and all must be familiar with it. Cuba is ripe for revolution—her creoles, groaning under the yoke of the most infamous despotism that disgraces God's footstool, are yearning for freedom, and have stretched out their arms, imploring the aid of all good men and true. They have done more than this. They have sent abroad means with which they may be assisted in the struggle, and are ready to raise the standard of revolt whenever succour comes to hand—whenever arms are placed in their hands. Their appeal has been heard and responded to by men who know perfectly well what they are about. An expedition is on foot for the regeneration of the island, *and that expedition has the cordial, undivided support,* FINANCIALLY and otherwise, of the sugar planters of Louisiana below this point, and of those of Texas and Florida. WE ASSERT WHAT WE KNOW. The opinion is not only general, but unanimous, that without Cuba all will be lost—with her, better times will come, and the labour of the husbandman receive adequate reward.

"The reasons for this conclusion are irresistible. *Stop the slave trade, and you have the best tariff for the protection of your sugar human ingenuity can devise.* With Cuba in our possession, this will be done—never without such possession. We will then have command of the sugar markets of the world, and the Government can dictate such terms, in framing reciprocal duties with foreign Governments, as will place us by the side of the grain-grower and pork-raiser of the West."

THEODORE PARKER.

[Letter from Rev. T. Clapp, of N. O., to The Picayune.]

BRIDGEWATER, Sept. 9, 1854.

* * * Mr. Parker is one of the best scholars of our land. His warmest opponents admit that he is good, pure, pious, noble and disinterested. All accord to him the highest species of moral excellence. He clothes his ideas in the choicest beauties of an eloquent style and a rich, captivating imagination. Yet he says, "I am hated by society, church and state. I believe there is no living man in America that is so widely, abundantly and deeply hated as I am. But I have long ago learned not to hate those who hate me. My mother taught me this lesson." For myself, I must confess that I do not hate this gentleman, but I love, admire and honour him. At the same time, I tread under my feet his intellectual conclusions concerning slavery and miracles. Slavery he does not understand. I verily believe that there is not a set of operatives on the face of the earth better off than the negro slaves of the Southern States.

They do not work as hard as the free labourers in my brother's factory at Pittsfield, and are quite as well (I think better) fed and clothed. I would not emancipate them now if I could. They are occupying the very condition which they are fitted and intended for by an all-wise Providence. I go further. Just so long as the blacks remain among us, they should be kept in slavery. This is essential to their own happiness and improvement. They can never enjoy the same liberty with the whites in this country, without being annihilated. Manumit the blacks of the South, and no long time would elapse before they would become the same miserable, degraded creatures as the coloured people that are now vagabondizing throughout the free States. More, in less than a single century, they would cease to exist on earth.

WHAT THE WHIG PARTY IN THE SLAVE STATES IS ADVISED TO DO.

From The Charleston Mercury, Oct. 3.

A few days ago, we published in our columns an editorial from the *Baltimore Patriot*, casting off its connection with the Whig party of the North. The sectional grounds which this party in the North has taken, throughout New England and in New York, against the institution of slavery, renders it impossible, in the opinion of the *Baltimore Patriot*, for the Whigs of the South to have any further connection with them. We do not doubt that the course of the Whigs in New York and New England will be followed by that party in all the Free States. The question put by Mr. Webster, on a memorable occasion, will then occur to the Whig party of the South: "Where are they to go?" If they attempt to keep up a political association with the Whig party of the North, they must lose all power in the South. That party is now thoroughly Abolitionized by the Sewards and Sumners of the North. There is, it appears, but one of two courses for the Southern Whigs to pursue—they must organize themselves as an independent Southern Party, or they must join the Democratic party of the South.

We think it will be very difficult for them to merge themselves into the Democratic party, for two reasons; first, their antipathies will be in the way; and, second, they must lose position by this policy.

Men are governed in parties as much by feelings as principles. A policy may often be good, yet men will go against it solely because those whom they have been accustomed to oppose or hate support it. Such feelings may be wrong, but they are natural, and they constitute a powerful obstacle to the union of men of opposing parties; in any policy, however essential to the salvation of the country. The other difficulty is equally formidable. Those who drop off from their party, and join their old opponents, cannot expect to command. They must follow. They sink from a position of importance to comparative insignificance. Messrs. Cobb, Foot, Clemens and Benton, Democrats, left their party, and joined the Whig party in the South, for the holy purpose of saving our blessed and glorious Union. Where are they? Unfortunately for them, the Union won't stand saved. Its perils, in spite of their patriotic endeavours, are as great as ever, and they are regarded only as monuments of treachery.

A separate organization on sectional Southern ground—the defence of slavery—it appears to us, is the most likely policy for the Whigs of the South to pursue. On this ground, they are compelled to separate from their party of the North; and on this ground they can, with propriety, plant their organization in the South. Instead of going over to the Democratic party of the South, a large portion of this party will most probably go over to them. The election of Gen. Taylor was an instance of just such a result. And should the sectional controversy, which now appears inevitable, arise, they will be the leaders in the controversy. They will be the head of the great Southern party, which will advocate Southern resistance to the Abolition encroachments of the North, and Southern Independence. The Democratic party of the South will be slow again to take the lead in such a controversy. They are distrustful of the Southern Whigs who abandoned them in the Secession contest of 1850, and they have at the North, the only portion of the Northern people in association who are prepared to support the rights of the South. They can probably control the National Convention, which will nominate the candidate of the Democratic party for the Presidency, and the offices and honours of the General Government will appear still open to their acquisition or control. They have far stronger ties, therefore, to bind them to the national party organization than the Southern Whigs. They will fail, it may be, in carrying their candidate into the Presidential chair; but this will not be the opinion of the party, and they will strive to hold together at least through the next Presidential election. If, however, the Southern Whigs organize, separately, a great independent sectional Southern party, the next Presidential election will leave them at the head of the South. The two sections of the Union will be arrayed against each other, on the question of slavery, and all national party associations will then be dissolved. Without being a prophet, such, it appears, to us, will be the probable course of things.

Footprints of Slavery.

AMERICAN JUSTICE.

There is now confined in a Southern prison, in one of the more moderate and less fanatical slave States, a free native citizen of a Northern State, under the following circumstances:

A poor, forlorn, sick coloured woman, fleeing from outrageous cruelty and despotism, applied to him for shelter, food and medicine. Her afflicted and desolate condition so wrought upon his sympathies that he granted her request, admitting her as an inmate of his family. He cured her of a violent and dangerous fever. About this time, her legal owner learned where she was, came after her and took her home, neither paying nor thanking the Good Samaritan who had saved her life. Her cruel treatment was renewed, and became so intolerable that she fled again, and was again treated with humanity by her former preserver. The master pursued her, now knowing exactly where to look for her, and, as soon as he came within reach of her, levelled his pistol and shot her dead where she stood. From this deed the murderer went about his business as coolly as if he had only shot a thieving dog, nobody seeming to think any judicial inquiry necessary or proper; but the Good Samaritan was thereupon arrested and imprisoned in a dungeon, to take his trial on a charge of "Harbouring a fugitive slave." He will probably be convicted and sent to hard labour in a State Prison for ten or fifteen years, as Torrey and other such *criminals* have been before him.

The *Tribune* enjoys the honour of being rejected and detested by a majority of the professing Christians of this metropolis for openly expressing its abhorrence of such infernal perversions of the machinery of Justice as that outlined above. It is widely accounted an enemy of the South for openly declaring and urging that the South can never be truly prosperous, civilized nor Christian, till it relieves itself from such chronic infamies. Because it refuses to be in any shape an accomplice of slaveholding or slave-catching, it is branded an enemy of the American Union. We are resigned to all this. Call us infidel, traitor, disunionist, anarchist, anything rather than a willing upholder of that system which John Wesley rightfully characterized as "the sum of all villanies."—*Tribune.*

Lynch Law in Maryland—A Negro Murderer Hung.—On Thursday last, in Denton, Caroline County, Maryland, a negro man named Dave Thomas was tried for the murder of Wm. H. Butler. Being only convicted of manslaughter and sentenced to sixteen years and seven months in the Penitentiary, the friends and neighbours of the murdered man became highly indignant, and there were strong demonstrations of disapprobation manifested on the Court House Green, where a large and excited crowd had assembled, and serious threats were made to force open the jail, take the negro and lynch him. The excitement was very great—so much so that the court authorized the sheriff to summon a posse sufficient to quell any disturbance that might occur.

The excitement at the time passed off; but Saturday night, it appears, dire threats were rendered by an incensed mob of some sixty or seventy men, who subsequently forced the jail, notwithstanding the efforts of the sheriff and his deputies, and after securing the negro, placed a rope around his neck, and hung him up to the nearest tree until life became totally extinct. The crowd then dispersed, having carried out the sentence of Judge Lynch to its deadliest extent.—*Baltimore Republican, Oct.* 10.

A FUGITIVE IN ROCHESTER.

Rochester, Oct. 5th, 1854.

Mr. Garrison: Waiting a few moments in the depôt for the cars to take me to Niagara, I avail myself of this brief space of time to write a few lines in regard to a fugitive with whom I have just conversed.

This morning, I, for the first time in my life, saw a fugitive, who had just escaped from slavery. I was sitting alone in my room, thinking of home, and that, ere the sun again met the horizon, I should be in her Majesty's dominions, away from the "land of the free and the home of the brave," when my friend came to the door, and asked, "Would thee like to see a fugitive from slavery?" In the dining-room, I saw an aged man, whose gray, woolly hair told me that he was biding his time. I will not attempt to describe his appearance—his torn coat and ragged vest, that indicated that they had been in hard service—his boots, which were filled with holes from the toe to the top—his short trowsers, rent in many a place, and the heavy staff, which had been his only support. No! I will turn aside from all this, and tell you of his branded brow, and his life-long toil in bondage. He was born at Mt. Vernon, on the plantation on which the "father of our country" had lived. His father was a servant of George Washington. Years passed on—his heart pleaded that its pulsations might beat in a land of freedom—and many attempts had he made, but in vain, to be free. Once he was taken in a rice swamp, where he had fled for refuge; the bloodhounds scented him, and brought him back to his master. Major Mitchell, of the United States army, had burned into his forehead the letter M., that thus he might be identified as Mitchell's slave. I asked him if his master was a Christian. To which he replied, with a satirical expression—"Pious? I guess he was pious! He Free Mason, too—my last master—O, he biggest Christian! He 'pears pious. Ha! he big man—he 'tempt shoot me, 'cause I won't take off coat, him to whip me. Gun all ready shoot me—I take off coat—he get rope, tie me to hang me—I kitched him, pulled him down, and ran away. Dat is de last of him I ever saw. I pretty tired sleeping in bush. I want to get to Canada—dat's all I want. I want to see my boy dare—dat is what I want. I want to get out dis country. Dey say dat money is de root of all evil, but I hab no money, and go pretty hungry sometimes. Coloured folks sometimes 'tray us. Ye aint going to send me back, are ye?" Poor old man—no! no! I will not send you back. But what is the Christianity of this republic doing, but sending you back to bondage? What would the Church do with this old man, with branded brow, who is now looking with a distrustful eye upon every person with whom he meets? O, my country, with extended wings, would that thy protection could overshadow the branded, bleeding fugitive! But, no! True is it, that if this fugitive should stand on the spot where Warren fell—should he clasp the monument on Bunker's Hill—should he flee to the home of John Hancock—even there the slaveholder may claim him as his chattel slave. Let us, then, shed no more tears at the tomb of Washington at Mt. Vernon—let us no more boast of liberty—let us break every yoke, and let the oppressed go free. Angelina J. Knox.

BLOODHOUNDS AT WASHINGTON.

Correspondence of the New York Tribune.

Washington, D. C., Oct. 6, 1854.

A few days since, while passing down Tenth Street from Pennsylvania Avenue to the Smithsonian Institute, before reaching the canal, I was overtaken and passed by a large dog (which I afterward learned was a bloodhound) with his nose on the scent close to the ground. As he hastily ran along, he dragged, by means of a rope tied around his neck, a two-legged creature, apparently in pursuit of some game, and who, but for some after developments, might have passed in in the world's great eye for a man.

Naturally feeling a little interested in the object of their pursuit, as my steps quickened, my eyes followed them about a square, when the dog, taking a sudden turn to the right, ran between two high piles of board in a lumber yard at the canal's bank, jerking the attached appendage with him. As I approached a few steps more nearly, I heard the most hideous and heart-rending screams of a child, and fearing one of the several children whom I saw on the bank fishing had fallen therein, I hastened to the spot for his rescue. But my fears had not been for the worst; for here, almost under the stars and stripes of a nation's flag, which so boasts of her freedom, was I an eye-witness to a scene heart-rending, appalling and terrific in the extreme. For there saw I a man of the South, as he had made his appearance through the hatchway of a small vessel, jerking after him, in a rude and heartless manner the game—one of God's children—a well-formed lad with a three-fold lighter skin than the man-hunter's black soul; whose countenance, although disfigured with fright, terror and tears, bespoke a mind, sympathies and affections. Of these the tyrannical fiend and man of the South proved destitute and void, by his grasping the stronger specimen of *humanity* by the ankles, and with a swing of his whole person bringing him over his right shoulder, uttering in a loud and earnest voice as he placed him there: "G—d d—n you, I'll learn you to run away! I'll show you who you run away from!" and thus they passed from the vessel up the street, followed by the hound, whose acute scent was for the present dispensed with. "Great God!" I could but exclaim, as I gazed on the children and thought what a scene for the young and tender hearts of American free-born children.

That I might not write my first impressions, and with a heart wildly palpitating with indignation, I have delayed giving you the above for some days, during which time I have been induced, from witnessing this scene, to read through Mrs. Stowe's world-renowned Uncle Tom's Cabin. At a former time I had laid it aside unperused, believing that a high sense of honour and humanity breathed in the hearts of our southern brethren, as well as of those with whom it has been my pleasure to dwell, and therefore I was prejudiced against the work and doubted its truthfulness. I have now given to you a scene acted in the metropolis of our nation consonant with those described in that work. Although I would not have otherwise than witnessed it, I trust a similar one may never again be mine to record. Publish it, then, to prove the truth of the writer just named to our American people. Scenes like these should be kept before them, and when occurring made to them as "familiar in their mouths as household words." Particulier.

A Clerical Murder.—We cut the following account, says the *Free Presbyterian*, from the correspondence of the *Wesleyan*. The facts need no commentary. They show the horrible cruelty of the system of slavery, and the unmitigated diabolism of a slaveholding religion. The murderer, it seems, is a Cumberland Presbyterian preacher. It will be impossible for that Church to discipline him, without violating the decision of their General Assembly; for that body have resolved with O. S. Presbyterians, "that domestic slavery, in the circumstances in which it exists in the Southern States, is no bar to Christian communion." Now, among the "*circumstances*" in which slavery exists in the South, the murder of slaves by their owners is one of the most common, and hence, according to the General Assembly, is no bar to the fellowship of the Church. This clerical cut-throat will go scot-free of church censure, unless his Presbytery repudiate the decision of their highest ecclesiastical court. But to the facts:

"Another Slave Murdered.—A horrible murder was committed in Hendersonville, Kentucky, on Saturday, the 8th of July, 1854, by Rev. Joel Lambert, upon the person of one of his slaves, a man about 45 years old. He was seen to knock down the slave three times with a loaded whip some six feet in length, and give him more than a hundred lashes with the same.

"He was abused in a field and died, and was shrouded in the same field. In a few hours, the Coroner, Mr. James Rouse, held an inquest over the body, and the verdict was, that the slave came to his death by overheating and imprudent whipping. The Grand Jury will take the case in hand and deal with him according to law, if there yet remains any law for aggravated cases of murder in Kentucky. It was more brutal than the Mat. Ward tragedy. Eli Briant."

SCENE IN A SOUTHERN RAILWAY CAR.

From the Washington Star.

On Tuesday afternoon, as the 5 o'clock train was on its way to Baltimore, a scene occurred not expected by passengers. At the Annapolis junction, Judge Mason, of Maryland, accompanied by Judge Legrand and other gentlemen, got in the cars, and, on the way, Judge Mason discovered a coloured man whom he recognised as a fellow who had decoyed some nine or ten slaves from their masters. He told the fact to the conductor, Mr. Owen Humphreys, who overhauled his tickets and found that the man was properly authorized to travel on the road, was bonded for, and had an indisputable right to pass, so far as the rules of the road and the law was involved. He, therefore, told Judge Mason that he had no authority to arrest him.

The judge remarked that justice should be done, when the conductor informed him that there was a police officer in the cars, who could arrest the "fugitive," as understood, resulting in the introduction of Officer Busher, to whom the judge made the statement that he had made to Mr. Humphreys. In the meantime, the conductor discovered the fugitive in the private apartment appropriated to ladies, sitting alongside of a white woman, and ordered him out. About this time Officer Busher approached and gently arrested the coloured man, saying, "I want you," when the arrested man struck the officer under the left eye, imprinting three of his knuckles in Busher's face, scarring him badly and bringing the blood. The officer was immediately sustained by the passengers, who endeavoured to secure the prisoner, and during the operation a gentleman named Stone had his thumb bitten badly by the furious fellow. Great excitement ensued, some of the passengers making for the negro to kill him, but Conductor Humphreys interfered for the sake of the good order of the train, and so regulated matters that the officer and others succeeded in handcuffing the fellow and securing him in the baggage car. Here he was still irrascible, and it required much exertion to make him behave himself.

At this stage of matters, two persons appeared and took his part. They proved to be a Mr. Kelley and a Mr. Robertson, of Philadelphia, who interested themselves particularly for the man under arrest. Mr. W. A. Geddes, of Baltimore, confronted them, and, with others, assisted the officer.

On arriving in Baltimore, Officer Chisholm was sent for, and took the prisoner to the southern district watch house, Judge Mason being summoned to testify in the matter. On questioning the black fellow, he answered that his name was Dan. Thomas; that he was born near Hagarstown, Maryland, and had been for two years past in the employ of Mr. Kelley, the gentleman from Philadelphia who interfered for him. The white lady who sat beside him in the private car, he said, was the wife of Mr. Kelly; and he wanted Mr. Kelly sent for to furnish him with some money.

This was at the landing in Baltimore; and when the conductor went to search for Mr. Kelly, he was among the missing, as also was Mr. Robertson. Altogether, the case led to the suspicion that they were all slave-abductors. The firmness and decision of Conductor Humphreys, and the perseverance of Officer Busher, wounded as he was, prevented serious results, there being several in the car who wanted to shoot the fellow on the spot. It was probably the most exciting scene ever presented in the cars of the Washington branch railroad.

AN ATTEMPT AT KIDNAPPING.

Correspondence of the New York Post.

Fort Smith, Arkansas, Sept. 15, 1854.

This period of the year is always our dull season, the Arkansas river being too low for navigation; but just at present we have a local occurrence to occupy us in lieu of the "cotton trade and sugar line." A scheming, pettifogging lawyer has been endeavouring to recruit his exhausted finances by reducing to slavery three free negro boys, brothers. The circumstances of the case are these: The three boys were formerly the property of a Choctaw Indian, from whom they bought their freedom, paying the purchase money in instalments—the last and final instalment having been paid some two or three years ago, at which time they asked permission of our city authorities to come and reside within its limits, and, obtaining it, they left their former master and have since been living and working here, bearing the reputation of honest, sober and industrious boys. From the fact, perhaps, of their master being an Indian—indeed, from the ignorance of all the parties—they never had the necessary papers made out attesting their freedom, and secured in their possession. Since then the Indian has deceased, leaving a couple of daughters. All these facts were of common notoriety; a few days ago, the lawyer already mentioned went out to the girl's residence, in the Nation, and told them that the boys (the negroes) had gotten into trouble in the city and employed him as their lawyer, and to enable him to relieve them of the difficulty it was necessary that they (the daughters of the former owner) should sign a certain paper presented to them. Unable to read, anxious to assist their former servants, and relying on the lawyer's representations, they affixed their "mark" to the paper. A convenient instrument, who had gone out in company with the lawyer, but remained out of ear-shot during the conversation, was then called in, and subscribed as witness. The lawyer returned to town and at once attempted to seize the victims, showing a bill of sale from the Indian girls as his authority for so doing. But the fact of the boys being free was so well known that some of our most respectable and responsible citizens, slaveholders themselves, but incensed at the perpetration of such a wrong, bestirred themselves in behalf of the boys, and procured from the court, in vacation, an order, placing the negroes in the custody of the sheriff. The lawyer then made a bill of sale of them to a confederate, who demanded them of the sheriff; that officer refused to give them up, and, on application, the court issued an injunction restraining the lawyer and his accomplice and their abettors from removing the negroes, and continuing them in charge of the sheriff. In the meantime, the means by which the lawyer obtained the paper signed by the Indian girls was probed; and as soon as the cause comes on, their testimony to these facts, as also that of several prominent citizens who were personally informed by the old Indian that the boys were free, that they had bought and paid for themselves, and that he no longer owned them, will be very apt to give the lawyer an opportunity "to do the State some service." No community is free from scamps, but the great bulk of our people have neither the temper nor the disposition to wink at so flagrant an outrage; and thi I believe to be true of the great body of the southern people.

A Slave Whipped to Death.—We have just received a letter from a gentleman who has been observing men and things at the South. It was written on the 20th ult., and we extract the following account of a horrid affair which occurred in Nelson county, Va., on the 18th, two days before the letter was written:

"I had not thought that so heart-rending a scene from Uncle Tom's Cabin would come under my own observation. Day before yesterday, a slave, a young man in the prime of life, was whipped to death by the overseer of a plantation in the neighbourhood. 'He was worth $1,000.' The overseer tied him in the barn, and beat him for four hours. I am told that he was whipped for a very trifling offence. When so exhausted that he fainted, the poor fellow was washed with brine; then whipped and washed again. This was repeated six times. He was tied soon after breakfast, and released about 4 o'clock, and sent to the field to work. He fainted in the field. A shower came up, and he contrived to get into the barn, where he died. While the overseer was beating him, he begged him to shoot him. While he could speak, he kept moaning. 'Oh! pray, massa! Oh! pray, massa!' His master and mistress are not at home. There is great indignation in the neighbourhood against the overseer, but what they will do about it, I cannot say. This is not the first Legree case I have heard tell about,' but it is the first genuine Legree case that has fallen under my observation. The overseer has not been arrested, and moves about as if he had done nothing uncommon."

Indiana.—The Louisville *Weekly Journal*, of Sept. 27, has the following advertisement:

TAKEN UP—A negro man, in the State of Indiana, about 90 miles below Louisville, Ky., about the 5th of August last, and lodged in jail at Hardinsburg, Ky. Said negro man is about 5 feet 9 inches high, and will weigh about 170 lbs. He is about 30 years of age, of a dark copper colour, has a scar on his right leg that has the appearance of a burn, and can read print tolerably well. When taken up, had nothing on but a check shirt and dark coloured pants. For further information, address

CHAS. HAMBLETON,
Hardinsburg, Ky.

Selections.

THIS WORLD IS FULL OF BEAUTY.

There lives a voice within me, a guest angel of my heart,
And its sweet lispings win me, till the tears a-trembling start;
Up evermore it springeth, like some magic melody,
And evermore it singeth this sweet song of songs to me:
This world is full of beauty, as other worlds above;
And, if we did our duty, it might be full of love.

Night's starry tendernesses dower with glory evermore,
Morn's budding, bright, melodious hour comes sweetly as of yore;
But there be million hearts accurst, where no sweet sunbursts shine,
And there be million hearts athirst for Love's immortal wine:
This world is full of beauty, as other worlds above;
And, if we did our duty, it might be full of love.

If faith, and hope, and kindness pass'd, as coin, 'twixt heart and heart,
How, thro' the eye's tear-blindness, should the sudden soul upstart!
The dreary, dim, and desolate, should wear a sunny blooin,
And Love should spring from buried Hate, like flowers o'er Winter's tomb:
This world is full of beauty, as other worlds above;
And, if we did our duty, it might be full of love.

With truth our utter'd language, Angels might talk with men,
And God-illumined earth should see the Golden Age again:
The burden'd heart shall soar in mirth like Morn's young prophet-lark,
And Misery's last tear wept on earth, quench Hell's last cunning spark:
For this world is full of beauty, as other worlds above;
And, if we did our duty, it might be full of love.

Lo! plenty ripens round us, yet awakes the cry for bread,
The millions still are toiling, crusht, and clad in rags, unfed;
While sunny hills and valleys richly blush with fruit and grain,
But the paupers in the palace rob their toiling fellowmen:
This world is full of beauty, as other worlds above;
And, if we did our duty, it might be full of love.

Dear God! what hosts are trampled 'mid this killing crush for gold!
What noble hearts are sapp'd of love! what spirits lose life's hold!
Yet a merry world it might be, opulent for all, and aye,
With its lands that ask for labour, and its wealth that wastes away:
This world is full of beauty, as other worlds above;
And, if we did our duty, it might be full of love.

The leaf-tongues of the forest, and the flow'r-lips of the sod—
The happy birds that hymn their raptures in the ear of God—
The summer wind that bringeth music over land and sea,
Have each a voice that singeth this sweet song of songs to me:
This world is full of beauty, as other worlds above;
And, if we did our duty, it might be full of love.

—*Gerald Massey's Poems and Ballads.*

A REVELATION.

Gen. David R. Atchison, U. S. Senator from Missouri and President of the Senate [says the *Tribune*], is the leader of the Slavery Propaganda in that body. He originally opposed the organization of Nebraska (including Kansas) on the sole and avowed ground that the Missouri Compromise excluded slavery therefrom, and he was unwilling to have that region opened to settlement until that restriction could be repealed; but this position he waived during the session of 1852–53, because he was satisfied that the restriction was a fixed fact and could not be broken down. Nevertheless, the bill failed at that session, but was renewed last winter, with a *sheer* in favour of slavery, which eventually developed itself into a full-blown repeal of the Restriction, in which shape it was enacted.

Gen. Atchison resides on the western border of Missouri, and wants to be reelected by the newly chosen Legislature, if possible. Of course, he is a good deal "around," and was in attendance at a sale of lots on the 26th ult. at "Atchison City," on the Kansas side of the Missouri River, a few miles above Weston. Finding a large crowd of Missourians in attendance, Gen. A. improved the occasion by making them a speech, whereof *The Parkville Luminary* of the 26th reports the substance as follows:

"Gen. Atchison mounted an old wagon and made a speech. He commenced by alluding to the beautiful country which was now beginning to be settled—to some of the circumstances under which a Territorial Government was organized—and in the course of his remarks mentioned how Douglas came to introduce the Nebraska bill with the repeal clause in it. Senator A. said that, for himself, he is entirely devoted to the interests of the South, and that he would sacrifice everything but his hope of heaven to advance her welfare. He thought the Missouri Compromise ought to be repealed—he had pledged himself, in his public addresses, to vote for no Territorial organization that would not annul it—and with this feeling in his heart, he desired to be Chairman of the Senate Committee on Territories when a bill was to be introduced. With this object in view, he had a private interview with Mr. Douglas, and informed him of what he desired—the introduction of a bill for Nebraska like what he had promised to vote for, and that he would like to be Chairman of the Committee on Territories in order to introduce such a measure, and if he could get that position he would immediately resign as Speaker of the Senate. *Judge Douglas requested twenty-four hours to consider the matter,* and said—if, at the expiration of that time, he could not introduce such a bill as he (Mr. Atchison) proposed, which would at the same time accord with his own sense of right and justice to the South, he would resign as Chairman of the Territorial Committee in Democratic caucus, and exert his influence to get him (Atchison) appointed. At the expiration of the given time, Senator Douglas signified his intention to report such a bill as had been spoken of.

"Gen. Atchison next spoke of those who had supported and those who had opposed the bill in the Senate, and remarked that northern Democrats came up nobly to the work, but that northern Whigs had proved recreant to the cause of justice and right. Southern men, he said, acted as they should have done, with, he was sorry to say, two exceptions. [A voice in the crowd here called out, "Bell and Houston!"?] Yes, he said, these were the men, one Whig and one Democrat—both aspirants for the Presidency—but, *poor miserable devils,* they had made a false step—and he might say now he (Atchison) had a fairer chance for that high honour than either of them. The American people loved honesty, and could appreciate the acts of a man who oppenly and above board voted according to the will of his constituents, without regard to political favour.

"Senator Atchison next alluded to the slavery question, as it is now being agitated in our community, and closed by expressing his profound contempt for Abolitionists and their machinations, and said that if he had his way he would hang every one that dared show his face here. In reference, however, to northern men settling in Kansas Territory, he said he knew there were sensible, honest, right-feeling men among them, who would be as far from stealing a negro as a southern man would, and his remarks applied only to avowed Abolitionists.

"Such is a glance at some of the points in Senator Atchison's speech."

The Coloured Folk.—Our people are as much afraid of coloured people as if the colour would really rub off and soil passers by. We suspect that some really think their colour is like lampblack or fresh paint from the brush, and that their presence here, though they behave like the best of citizens, is a thing to be grieved over. There should be more Uncle Tobys in our land. His noble sentiment, uttered as he gave to the fly liberty to rove and buzz where he would, "There is room enough in the world for both me and thee," should be taught in the Common Schools and repeated from the press, until it is the common sentiment that there is room enough in America for men of both colours. The colonization of Africa is one of those excellent projects which are well worthy the self-denials of the best of men. But to treat any native American, of whatever colour, as if it were his duty to leave his land to help colonize Africa, or any other country, is unjust and oppressive. Efforts have lately been made to induce coloured settlers to abandon their homes in the United States and emigrate to Demerara. The inducements held up are, a climate hot enough, and plenty of work in producing the plantain fibre, India rubber, and other articles for which our markets are always eager. But while there are thousands of untilled acres in the oldest States demanding cultivation, and thousands of square miles in the new States and Territories for them to settle in, we do not wonder that these new schemes of colonization are treated like older plans of expatriation. We are negotiating for the annexation of the Sandwich Islands, with their 80,000 coloured inhabitants, why need we fret so much to be rid of the few thousand natives whose colour scarcely average a deeper hue?—*Times.*

THE NEW CUBAN EXPEDITION.

Special Dispatch to The N. Y. Tribune.

Washington, Oct. 11, 1854.

Confidential agents of the Cuban expedition now fitting out under the command of Gen. Quitman have recently been in Washington to ascertain how far the Administration are favourable to the scheme and will tolerate its execution. Repeated private interviews were had with the President and Secretaries, the result of which was not encouraging to the projectors. The President was, as usual, vacillating and undecided, but Secretary Marcy declared himself inflexibly hostile to the whole undertaking, and the majority of the Cabinet are with him. Jeff. Davis, whose natural proclivities are of the fillibuster order, resists the scheme from his personal hostility to Quitman; and only Caleb Cushing, among all the members of the Cabinet, was found to give it a hearty and enthusiastic approval. Consequently the expeditionists find themselves hindered by the antagonism of the Government, and their ardour is considerably damped. They have also received bad news from Cuba, where, since the appointment of Gen. Concha, several wealthy Creoles have withdrawn from the support of the expedition. It was intended that it should start from the 1st to the 10th of Nov. next, from Galveston, New-Orleans and other convenient points on the Gulf of Mexico; six or eight steamers were to be employed for the transportation of the men and *material* to the place of rendezvous. A large sum of money had been subscribed and partly paid for the purposes of this expedition. George Law is one of the heaviest stockholders, but other New-York merchants, the publication of whose names as fillibusters would excite astonishment, are also concerned. Some gentlemen, among whom Senator Slidell of Louisiana might be named, have been speculating on a supposition that the invasion of Cuba must ruin the sugar trade and other agriculture of the island, and that consequently the sugar lands of Louisiana and Texas must greatly increase in value. If the expedition should fail to start, or should be defeated, the anticipated profits of these gentlemen will be null. However, Gen. Quitman is all alive with confidence that he will immortalize himself as the conqueror of Cuba.

The Price of Slavery.—Every day we are reminded, as we look over our Southern files, that the price of slavery is eternal vigilance. Only last week we laid before our readers the particulars of the discovery of a cold-blooded Yankee schoolmaster's treason. This wretched traitor had ingratiated himself into the favour of his employers by a well conducted life and honourable conversation, yet was discovered to have a preference for liberty, by the Argus-eyed Mr. Meek, Postmaster, who opened a sealed letter not his own, and so saved the State. The *Dallas* (Ala.) *Gazette* has a timely warning to the South, "beware of hugging serpents" such as Benton and Houston, who, "living in the midst of Southern slavery, are devoting all their energy and talents to work its destruction." The particular danger which alarms the *Gazette* is the report of a speech that Col. Thorpe made in Brooklyn at an Anti-Nebraska meeting on the aggressive nature of slavery. For Col. Thorpe, says the *Gazette*, "was but four or five years ago connected with a Whig paper in Louisiana, and, if we are not mistaken, was appointed timber agent by President Fillmore, as a reward for his services to that party."

Slavery after all seems not exactly indigenous to our soil. It needs too careful watching—it is too much like a sick poodle—needing the attention of too many nurses, to be much of a comfort. Then that fearful underground railroad seems to cross every planter's homestead, and that Fugitive Slave Act costs more than it comes to. It is an unprofitable institution. Still, if every postmaster were a Mr. Meek, and every Southern press a *Dallas Gazette*, it might be made to live till our own country, of all civilized lands, alone enjoyed the blessing.—*Times.*

How one Traitor was Purchased.—When the history of the Nebraska infamy shall be written, and all the damning bribery by which it was consummated shall be laid before the American people, a picture of official scoundrelism will be presented such as never before stood revealed in the light of day. Of the four Nebraska traitors in the Ohio delegation, only one has been nominated for reelection. That one is Edson B. Olds, who acted as chairman of the Committee of the Whole, while that bill was in the process of incubation. How he came to support the measure will be gathered from the following letters:

[No. 1.] "Washington, March 4, 1854.

* * * * "I admit that *the Nebraska bill is an unfortunate affair for the Democracy of the North.* It may be changed so that I can vote for it.

"E. B. Olds."

[No. 2.] Washington, May 27, 1854.

* * * * "It is now morally certain that the Nebraska bill will pass. *I am in a position to ask a favour for a friend.* How would you like a Judgeship? This is a private matter between you and I, and no one need to be the wiser.

"E. B. Olds."

Rendered into plain English, these letters amount to this: Olds was opposed vigorously to the fraud, but being placed "in a position to ask a favour for a friend," he sold his vote.

Part consideration for that vote was the appointment of a son to

slaveholding power. You put your vote in the ballot box, it is true, but you cannot vote for one of yourselves—you must make your election from among this privileged class.

Of what account, therefore is your vote? It does not help you out one particle, and serves to delude you with the idea that you are freemen, that you may not raise a clamour about your rights. And who are your masters? A class of aristocratic gentry, who, living upon the labour of slaves, for the most part, care not a straw what is the condition of the poor, but industrious, white man, nor what becomes of him or his family. If they can get some of them for their overseers, these they will take interest in according to their skill in driving and managing unruly negroes. And they are glad to make use of all of you on patrol and military duty to prevent a revolt of the wretched beings by whose toil they support their own indolent persons. And how many, let us ask, are these noble gentry, for whose comfort and care not only their slaves are to toil, but their fellow-citizens must be oppressed by the deprivation of the right of representation? By no computation that can be made can it be shown that there are more, or can be more, than 32,703 citizens in the State who have any direct interest in slaves. And this is indeed an exceedingly liberal allowance. Then look at it. In a population of nearly six hundred thousand, there are thirty-two thousand seven hundred and three who not only have the despotic power over their 327,038 slaves, but the entire political power over 226,381 white citizens, who cannot by any constitutional means redress themselves when oppressed by legislative authority—who are so completely kept under that they cannot even have the question of their proper rights brought into discussion in the only body that can constitutionally effect a change in the government. Is there a greater despotism under the canopy of Heaven? The State is ruled entirely aad completely by about 32,000 aristocrats, men, women, and children, all told. They make your legislature, your judges, your magistrates, your governor. And do these, your lords and masters, the slaveholding nobility, ever do anything for the benefit of the people, anything for the prosperity of the whole State? No; never, never! and yet these are they who prate about democracy and equal rights. What, for instance, have they done for the education of your children? They have provided for theirs. Our taxes have gone to the building of splendid college edifices, and the support of learned faculties, that the children of the rich may be liberally educated, whilst the children of the poorer but more industrious citizens have been left to get an education among the pine knots of the sand hills, and the forests of the hilly country as best they can. In the Northern free States, they have schools at the public expense all over the country, supplied with good teachers, and rich and poor all send their children to these schools, and all thus equally have the benefit of a good education. Hence, in New England, you can seldom find a man who cannot read and write? but in our State, one-fifth part of the adult whites cannot read, and, except the slaveholders, there are very few of the other four-fifths who can even do this with anything like correctness. But this is the necessary policy of a slaveholding aristocracy. It is to their interest that those who do not own slaves should be kept in ignorance, or otherwise they would know how our interests are neglected and our rights have been craftily stolen from us. You cannot, therefore, expect any plan to be adopted by our State that will give you any hope for the intellectual culture of your children.

What is the reason our State is not prosperous? We have natural advantages that ought to have given us prosperity equal to any State in the Union. Here are sixteen millions of acres of every diversity of soil and aspect, level, hilly, and mountainous; fourteen millions of which are yet uncultivated. The soil grows cotton, rice, indigo, Indian corn, wheat, rye, oats, potatoes, and indeed everything the agriculturist wants. We have numerous streams for commercial and manufacturing purposes. We have gold ore, silver ore, and iron. We have marble, and we have stone in abundance. We have fine harbours on our sea-coast for foreign commerce. In a word, we have, with a salubrious climate, all that is necessary, in the way of natural advantages, to make us as prosperous a people as any in the Union. Our men are sturdy, strong, athletic, and as capable of labour as any people. And yet, with such a people, and such natural advantages, we are going down hill. Our white population is diminishing. The last census shows a decrease in ten years of several thousand. Why is this? It is because our government gives no encouragement to free labour. We have nothing to stimulate enterprise. Hence, we have none coming in from abroad to buy up and improve our lands; and our own people, crushed down by a hidden oppression, are leaving the State to find a more prosperous home elsewhere. Fellow-citizens, we must do something to save our beloved State from entire ruin. We must demand our rights with a fixed determination to have them. The constitution must be amended so that the free population, not interested in slaves, may have their rightful representation in the government of the State. This matter of property qualification is anti-republican, and only fraught with disaster to the interests of the great majority of the people. And it will be a burning shame if we longer allow this small handful of indolent, proud slaveholders to ride over us rough-shod, as they have been doing. Countrymen! rouse up for shame, and pour in your memorials to the legislature, demanding an alteration of the constitution. If they listen to you, well and good. If they do not, we can then see what further can be done. If we can once have a just representation, and then begin to legislate for free labour, we shall soon see our beloved State gaining in enterprise and importance. We shall be inviting a hardy class of emigrants among us, who understand farming and manufactures, before whose enterprise our wild lands and arid wastes will be converted into beautiful farms; our streams will give forth the hum of the shuttle and the wheel; our commerce will increase; and everything will bear testimony of a free, an enterprising, and an enlightened people. God speed the day! ARISTIDES.

September 7th, 1843.

SENSIBLE VIEWS FROM A SOUTHERN PAPER ON STATE RIGHTS.

We learn from the Charleston *Mercury* that Judge Benning, of the Supreme Court in the State of Georgia, has recently delivered an opinion affirming that the Courts of that State are entirely *independent* of the Courts of the United States. The *Mercury* has no fault to find with this decision. On the contrary, it approves it warmly, and only expresses the apprehension that the Supreme Court of the United States will overrule it and that the State of Georgia will submit.

We judge, from the course of the *Mercury*, that, while it thinks that the Court of the *Southern* States are, and ought to be, independent of the Supreme Court of the United States, it holds a very different opinion in regard to the Courts of the *Northern* States. *It believes in State Rights for the South, but not for the North.* Some time ago the Supreme Court of New York decided that when a slaveholder, on his way from Virginia to Texas, took his slaves through New York, they became free by their first contact with New York soil. An appeal has been taken to the Supreme Court of the United States, and it is said that the people of Virginia are to furnish a large amount of money to secure a vigourous and powerful prosecution of the appeal. All the State Rights papers of the South, including the Charleston *Mercury*, have expressed an anxious hope that the United States Supreme Court may reverse the decision of the New York State Court. But what if the Judge of the State Court, after such a revisal, shall, in imitation of the Judge of the Georgia Court, take the ground that *the Courts of New York are independent of the Courts of the United States, and that the decision as to the effect of the contact of slaves with the soil of New York must consequently stand as law in that State!* Would not the *Mercury's* mercury rise to more than blood heat against such a decision? How can the *Mercury* favour the appeal from the New York Court to the United States Court, if it is sincere in its declaration in the Georgia case, that a State Court is, and should be, independent of the the United States Court?

Take another case. A few weeks ago the Supreme Court of Wisconsin decided the Fugitive Slave Law to be unconstitutional, and therefore not binding on the Courts or citizens of Wisconsin. The Charleston *Mercury* and all the rest of the Southern organs gave utterance to their exasperation at this mischievous decision and expressed their hope and confidence that it would be overruled. But we do not understand how the Charleston *Mercury* & Co. can expect to have the decision of the Supreme Court of Wisconsin overruled and annulled except by the Supreme Court of the United States; and if the Courts of Georgia are independent of the United States Courts, why are not the Courts of Wisconsin so too? Is the Charleston *Mercury* satisfied with teaching a doctrine which implies that *the Supreme Court of each Northern State has the full authority and power to render the Fugitive Slave Law inoperative within said State, and that there can be no appeal to any national tribunal?*

Our own decided opinion is, that *the doctrine of State Rights, as taught by the Southern Ultras will, ere long become extensively unpopular in the South, and our apprehension is that it will be taken up and insisted on very extensively in the North.* The annunciation of the doctrine that the State Courts are not bound by the decisions of the Supreme Court of the United States is unworthy of the press, and is calculated to create a mischievous feeling of hostility to that valuable part of our National Constitution.—*Louisville Journal.*

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, OCT. 21, 1854.

THE PENNSYLVANIA ANTI-SLAVERY SOCIETY will hold its Anniversary on Monday, Tuesday and Wednesday next, at West Chester. It is unnecessary, we presume, for us to say a single word to urge any one to attend a meeting so attractive to every friend of the cause. The Abolitionists of Pennsylvania are not likely to neglect such a convocation, especially at a time like the present. The spacious Horticultural Hall, will, no doubt, be crowded to its utmost capacity. Among the speakers will be WILLIAM LLOYD GARRISON, LUCY STONE, WM. WELLS BROWN, JAS. MILLER MCKIM, MARY GREW, LUCRETIA MOTT, OLIVER JOHNSON, and probably others of whose names we are not informed.

THE AMERICAN BOARD AND ITS ENDORSERS.

IN every commercial community, the value of a good endorsement is well understood. It has saved many a tottering credit and bolstered up many a rotten character. It is not necessarily a bad thing in itself. The best names on 'Change would, probably, make no objections to having their paper voluntarily endorsed by almost anybody of a tolerable standing. Just as few of us would complain of our honest neighbours speaking a good word for our honesty and sufficiency. But it is not the best names that care the most about endorsements. They can stand alone. Probably neither Mr. Astor nor Mr. Girard ever thought the value of their notes of hand at all increased by having the name of anybody else on the back of them. The more anxious, as a general thing, a man is to get endorsers and guarantees, the more doubtful is his standing. He must have somebody to lean upon, because he cannot stand by himself.

This application of the Christian doctrine, "Bear ye one another's burdens," is by no means confined to the "place where merchants most do congregate." It applies equally well to other Congregations, and to the burden of sin as well as to that of debt. Sinners of all grades are as desirous of finding some persons of a respectable standing to help them hold up the pack they are carrying on their shoulders, on their pilgrimage from the City of Destruction, as failing traders are to get substantial persons to help them hold together their crumbling credit. And it behooves those to whom they apply to be as wary in the one case as in the other; lest, peradventure, they enable a fraudulent bankrupt to put off the evil day of his crash at the expense of honest tradesmen. In case any one is taken in, in consequence of the faith given to the endorser, it is quite clear that the moral responsibility, to a yet greater extent than the pecuniary one, would rest with the guarantor of the bankrupt's character. And this, in matters of Morals as well as Money.

We have noticed more than once the action of the American Board of Commissioners for Foreign Missions at its last Anniversary, and showed how the glorification of that campaign was hardly justified by its results. We refer our readers particularly to an editorial in the *Standard* of the 30th ultimo, for a full account of what the famous Treat Letter, a conformity with the recommendations of which has been claimed as such strong Anti-Slavery action, really amounts to. In looking back at the antecedents of the Board, it is, perhaps, no wonder that even so small a favour as this should be thankfully received and put down in large figures on the credit side of its account. When we remember how the question of the admission of slaveholding Indians to the Mission Churches was put off from year to year; how the Missionaries had employed, and even owned, Slaves to assist them in tilling that portion of the Vineyard without censure; how insolently and in the true spirit of Slave-drivers they replied to the suggestions of the Secretary who had been sent to look into the matter; how they found no condemnation of Slavery by Christ, and a recognition and regulator of it by the Apostles; how they avowed that they had admitted Slaveholders to the Churches, and would again, and defied the Board to do anything about it; we may, perhaps, not be surprised that the Board should accept any concessions with gratitude. And when we recollect how the Board, in 1848, virtually endorsed the action of the Missionaries, showing the distinction between Slavery and Slaveholding, and pointing out cases in which it was innocent and even laudable to hold Slaves, and how they disclaimed the idea that Slaveholding was incompatible with Church-membership; and how the Board, the next year, got down on their marrow-bones to the Slaveholding Missionaries and their converts and apologized for their interference with so delicate a question, and assured the world of "their undiminished confidence in those servants of Christ"; and how ingeniously they *shirked* the responsibility by taking the position that the Missionaries are *not amenable to them, but to the Ecclesiastical Bodies with which they are connected*, for their faith and conduct; in view of all these things, we think it rather surprising that the Board was not unanimous in its eagerness to coöperate with the Missionaries themselves in resenting an insulting interference with the affairs of their mission on the part of the Indian Nation.

It is certainly not at all strange that the Board should be looking about for good and sufficient endorsers in order to keep up its character in the eyes of the world. They have done this before, and had claimed, in 1845, Dr. Chalmers and the unanimous Assembly of the Free Church of Scotland as concuring with their position that Slavery does not, in all cases, "involve individual guilt in such a manner that every person implicated in it can, on Scriptural grounds, be excluded from Christian fellowship"! This year, they have found great comfort in the words of encouragement held out to them (in ignorance, we are sure, of their history) by the Earl of Shaftesbury, Sir Edward North Buxton, and other English persons of distinction and of evangelical tendencies. And they have manifested their satisfaction by electing them Honorary Members of the Corporation. Nothing can be more natural than this wish of the Board to get the countenance of English Christians of distinction. Nothing can be more consistent with their own whole career of life and conversation. But, we apprehend, nothing could well be more inconsistent than for those to whom this compliment is offered to accept it, in the shape in which it offers itself to them.

If we do not much misremember the language held by the Earl of Shaftesbury at the meeting of the British and Foreign Anti-Slavery Society, at which he presided, in 1853, he alluded to the support which Slavery received from the public sentiment of the Religious Public of America. We cannot lay our hands on his speech at this moment, but we are confident, from our recollections of it, that he was deeply impressed with the guilt of the professing Christians of America in this behalf.

Now, we feel assured that Lord Shaftesbury and Sir Edward Buxton did not know when they said the things which incurred the approbation and gratitude of the A. B. C. F. M. that this body was verily the very embodiment of the Pro-Slavery Religious Public Opinion of America—Pro-Slavery Religion incarnated and standing up between the natural sympathies of simple Christians and their brethren in bonds. Yet their whole history proves this to be true. For successive years, at every Anniversary, the most important and exciting business was to smother or to postpone the consideration of its Relations with Slavery, which some impracticable and pragmatical member of Anti-Slavery tendencies would persist in bringing before it. The leading men, without exception, set their faces like flints against any agitation of the subject. When they could not hinder its being stirred, they have used all the craft and subtlety they were masters of to huddle it out of the way. It has virtually proclaimed (see Report presented to Meeting of 1845) that Slavery is no sin; that it is not the business of the Missionaries to meddle with it directly; and that the only hope of its Abolition is through "the influence of the Gospel, conveyed in a spirit of meekness and love"! Which is, being interpreted, conveyed so as not to disturb the equanimity or self-complacency of the masters. The Report which embodied these sentiments passed, not without opposition in debate, but without a dissenting voice when it came to a vote.

We cannot recapitulate all the acts of the Board which identify it with the slaveholding and pro-slavery religion of the United States. Nor yet of the remarkable action of 1846, when the Board, with exemplary consistency, whatever may be thought of their Christian morality, refused to make polygamy a bar to admission to the Mission Churches. It is enough to say that the whole influence of the Board has been thrown into the pro-slavery scale, in every instance previous to this year, if its action this year be allowed to savour of any Anti-Slavery Grace. It is true, as we think Mr. Birney proved satisfactorily, that "the American Church is the Bulwark of American Slavery," and as the Rev. Albert Barnes affirmed, that there is no power out of the Church that could maintain Slavery, if the Church attacked it in earnest. In other words, Slavery is maintained by the wicked public sentiment of the Nation. The sentiment of the embodied Religious Sentiment of the Nation is the most fatal element of this Public Opinion. The American Board of Commissioners is the Representative Body, the Quintessence of this pro-slavery piety, which makes long prayers, kneeling on the prostrate bodies of three million slaves, and ready to receive their value into the treasury of the Lord. We trust that Lord Shaftesbury and Sir Edward Buxton, and the other distinguished Englishmen who have been invited to cast in their lot among them, will look well into the history of the Board for the last twenty years, will see what they have done and what they have left undone, before they consent to lend their voice and countenance to the men who have proved themselves, by their sins of omission and of commission, to be the most insidious and virulent enemies that the American Slaves, and their friends, have had to encounter in their life-long conflict. Such an action would much more than counteract all that they can do at home for the Slave by encouraging the hearts and strengthening the hands of his deadliest enemies here.

THE PAST AND THE PRESENT.

IN 1832, Charles B. Ray, a licensed exhorter of the Methodist Church, was expelled from the Wesleyan University at Middletown (then under the superintendence of the Rev. Dr. Fisk), on account of the colour of his skin, the *white* candidates for the Methodist ministry then in the institution not deeming it consistent with their dignity to allow a negro to be educated in the same institution with themselves. The President, Professors and Trustees, being Colonizationists, and anxious to propitiate the slaveholders, yielded to their own un-Christian prejudices and the clamours of the students, and Mr. Ray was sent adrift, to "perish for lack of knowledge" or obtain it as he might in the face of a public opinion that denied his manhood and trampled him in the dust, as belonging to an inferior caste. About the same period, another coloured youth, Mr. Amos G. Beman, though not a regular member of the University, was in the habit of attending some of the recitations, being thus graciously permitted to pick up some of the crumbs that fell from the full table of the white students; though he did not enjoy even this privilege without being often subjected to jeers and insults, the bitterness of which may be estimated by the following missive:

"MIDDLETON, Oct. 5th, 1833.

"TO BEMAN, JUNIOR—*Young Beman:* A number of the students of this University, deeming it derogatory to themselves, as well as to the University, to have you and other coloured students recite here, do hereby warn you to desist from such a course; and if you fail to comply with this peaceable request, we swear, by the ETERNAL GODS, that we will resort to forcible means to put a stop to it. TWELVE OF US.

"Wesleyan University."

Mr. Beman put this letter into the hands of his teacher, who published it in the *Liberator*, with remarks, of which the following is an extract:

"The President being absent, the letter was shown to two of the Professors. One of them, with a significent toss of the head, 'passed by on the other side'; the other stated that, bating the profanity, it expressed the sense of a by-law enacted by the Board of Trustees at their last meeting. By subsequent inquiry, we have found it even so. The resolution was moved and supported by ardent Colonizationists.

"S. P. DOLE."

We are indepted for these reminiscences to a letter from Mr. Beman himself in *Frederick Douglass's Paper*. Mr. B., giving an account of the Convention of Coloured men recently held in Middletown, recalls these disgraceful facts by way of contrast with the following gratifying announcement:

"But times have changed. The best school in the State of Connecticut, for the education of coloured children in company with white children, is now found in the city of Middletown. How it came to throw open its doors for all, without distinction of colour, will form an interesting chapter in the moral progress which has been made in the few years now under review."

With such evidences before them of the vincibility of prejudice and the progress of sound principles, who shall say that Abolitionists have not good reason to be encouraged?

STARTLING NEWS FROM EUROPE.—The steamer Baltic, which arrived at this port on Monday, brought intelligence of a very important and startling character from the seat of war. It is reported that the Allied Powers have taken the strongly fortified city of Sevastapol, after one of the most sanguinary battles known in modern warfare. The loss of the Russians is said to have been no less than 18,000 men; that of the French and English 10,000. 22,000 Russians were taken prisoners, a thousand Russian guns captured, the fort blown up and the city burned! Menchikoff, the leader of the Russian forces, is said to have surrendered. There is, however, some ground for suspicion that this news is not *all* correct, inasmuch as the accounts are not official. The next advices will either contradict or confirm the startling reports.

WE have alluded, on several occasions, to the feelings and opinions of the political exiles from Europe, as they are evinced at the meetings of their several societies in this city. It is gratifying to observe that their vision is still unobscured as regards the slavery question, and that they are not, and do not mean to be, taken in by the mere name of Democracy, which has hitherto made of almost all foreigners the mere tools of the vilest despotism the sun ever shone upon, as completely as if they were the born thralls of that tyranny. The exiles who form these associations, and whose principles have banished them from home and country, prove the sincerity of their republicanism by refusing to recognise that as the true democracy which ignores the right of one-sixth of the people. Unlike the Irish renegade, they have no aspirations for a well-stocked plantation, for they do not conceive that the change of locality and circumstances which places them in the dominant rather than in the subject class should make them oppressors in fact, or in desire, rather than the well-wishers and allies of the oppressed. They seem, moreover, to have rather an unusual and correct knowledge of the workings of our political system; they understand the fact and the causes of the supremacy of the Slave Power, and the complete subordination to it of both the great political parties. They are disposed, therefore, to trust neither for its professions, or its assumptions, but to look carefully to the deeds of both. That party only will gain their confidence and their suffrages which proves itself true to the rights of man everywhere, at home as well as abroad. Indeed, they evidently accept fidelity to Freedom at home as the best evidence of a genuine and sincere interest in the struggles of the oppressed in other countries. We may well hail the presence of a body of foreigners, thus intelligent, among us as of good augury.

The last meeting of the "Convention of Liberal Societies" was held on Wednesday evening of last week, and the regular business before it was to listen to, and accept as its own, a letter of its Secretary, Col. Forbes, written by direction of the Executive Committee, to the "Citizens Victor Hugo, Barbier, Tekeli, Pianeciana, Switoslawski, members of the Committee in aid of the Political Refugees in England." This letter is a reply to one from Victor Hugo, who seems to have been deceived by the professions of such demagogues as Saunders who represent in Europe that the 'Young America' party of this country, whose sole principle is the extension and support of slavery, by the repeal of the Missouri Compromise, by the Fugitive Slave Bill, by fillibusterism, or by any other means, is the party of true democracy. The object of the Liberal Societies is to inform Victor Hugo and the Republicans of Europe generally of the real state of parties in this country, and of the various obstacles which foreigners here are obliged to encounter. We have room only for a single extract from the letter in which the Slavery question is touched upon. It is as follows:

"Another obstacle which the Liberals have to encounter in the United States is the influence of *Slavery*—to which idol the office-seekers of both the old Democratic and Whig parties bend the knee—as do likewise the great body of the clergy, from motives of conservatism—the merchants from the hope of southern custom—and a large number of the Democracy from the widely circulated delusion that the strength of the country is thereby augmented. No sane Liberal can hope to receive any sympathy from, nor can make any compact with, slavery. The very nature of slavery must be antagonistic to liberty—as darkness is to light; it must hate, fear, calumniate, deceive and persecute every aspiration to freedom and independence. The influence of slavery pervades every portion of this country—even those parts whence it is nominally excluded. Were it not for slavery, this country would be the most progressive and the most powerful the world has ever seen. Alone it could dictate to all the kingdoms of the world leagued together. The free States, by themselves, if unhampered by the slave States, could, by pronouncing "*Freedom to all*," dispel the gloom which overshadows Europe, and give freedom to the oppressed peoples. But so long as Freedom attempts to effect an unnatural alliance with Slavery, sympathy for the persecuted liberal refugees cannot be expected—though were there some revolutionary movement actually commenced, and were it sufficiently strong to give hopes of its ultimate success, then it is possible that the more enlightened and generous portion of the public might contribute material aid, totally unconnected with the United States Government, from which, so long as it is under the slavery influence, no good can come.

"The struggle between Liberty and Slavery in this country is now commencing. The slumbering elements of discord have been brought into active opposition to each other through the measure known as the Nebraska bill, for the extension of slavery over those Territories whence it was excluded by previous legislation—which bill that small section of the *false Democratic Pro-Slavery* party, miscalled Young America, headed by Senator Stephen A. Douglas, proposed in Congress, and the corrupt Pro-Slavery members of the other sections accepted and enacted as a law, in defiance of the urgent and vehement remonstrances of the mass of the people of the free States, whose indignation appears now to be excited by this act.

If the FREE principle in America be truly roused by the Nebraska bill, then perhaps we may from this quarter of the globe receive some sympathy; from the slavery principle we can expect none—nor can we, as lovers of liberty, make with the opposite principle here an alliance, any more than we could with the *Pro-Slavery Czar*."

This is certainly plain language, and to the point, and it can hardly fail to have the desired influence, when given with the authority of all the Societies represented in the Convention. We may as well subjoin a list of those Societies, which is as follows:

I. Social Reform.
II. Democratic Union—(*Adopted Citizens.*)
III. Free Democratic League—(*Americans, opposed to the Extension of slavery.*)
IV. Freie Gemeinde—(*German.*)
V. Turnerbund—(*German, Gymnastic, &c.*)
VI. Cuban Democrats.
VII. Polish Democrats.
VIII. Universal Democratic Republicanism—(*Mixed and Propagandist.*)
IX. French section of Universal Republicanism, La Montague.
X. Italian section of Universal Republicanism.
XI. Arbeiterbund—(*German workmen.*)
XII. Ouvrier Circle—(*American workmen*)

Most of these Societies have extensive ramifications; some have several hundred coresponding branches or sections in various parts of the United States.

"PHILADELPHIA INFLUENCE."—The Rev. Dr. Eagleton, of Tennessee, a member of the last New School General Assembly (Presb.), is highly delighted (as doubtless are all the slave-drivers at the South) with the course pursued by that body of Pharisees on the slavery question. In a letter to the Philadelphia *Observer*, he thus expresses his gratification and indicates the source of the influence which brought about the desired result:

"In looking back and reviewing the proceedings of our late General Assembly, I am much gratified, and encouraged to hope for good results to our branch of Zion. The prospect of united, vigorous, efficient and successful coöperation is, in my view, more favourable than it has been for many years. I went to the Assembly with a heavy heart, regarding the issue of its proceedings as of a very doubtful character; and not knowing, indeed, but that the churches in the south-west would be under the painful necessity of withdrawing and forming some new organization. But the spirit that pervaded the Assembly throughout was kind and fraternal; and the closing scene was tenderly affecting—almost overwhelming. Another division of our church would be more unwelcome to me than death itself. I do hope that God, in his infinite mercy, will, for Zion's sake, prevent so great a disaster. The great enterprises that are now before the Church will, I trust, operate as bonds of union. But no enterprise can harmonize and save the Church without the special blessing of its glorious Head and Lord. Not a little of the harmony that obtained in the Assembly *was owing to Philadelphia influence. I am not acquainted with any place where there is a more healthy conservative influence.* Should such a conservative influence pervade the masses of the people, North and South, East and West, no created power could rend either the Church or the State. Would that the whole nation were as the city of Brotherly Love is!"

Philadelphia should blush to find herself praised for such a reason by a clerical advocate of manstealing. And yet we presume that not only the Presbyterians, but other religious denominations there, deserve such a compliment. We hardly know how we could say anything worse of them!

RECEPTION OF WILLIAM WELLS BROWN AT BOSTON.

WE learn from the (Boston) *Telegraph* that a meeting was held there, on Friday evening of last week, to welcome Wm. Wells Brown back to this country. The Chair was taken by Francis Jackson, and the object of the meeting stated by Wm. C. Nell, in a brief and appropriate speech. Mr. Brown was then introduced. The *Telegraph* gives this sketch of his remarks, and of those of Mr. Garrison, and Mr. Phillips, who followed him:

"He referred to the changes which have taken place in the United States, on the subject of slavery, within the last five years, the period of his absence from the country. This is the martyr age in this country, he said, because we are not yet free. The battle for freedom commenced in 1776 and it is not yet finished; nor do we know how long it will be before the principles set forth in the Declaration of Independence will be realized.

"Mr. Brown made a very interesting address, relating his experience abroad in part, and giving illustrations of the difference of feeling which exists in Europe towards coloured people, from that prevailing here, both North and South. Americans, when in Europe, lose much of their prejudice against coloured people, and become themselves really free. In conclusion, he said, that though he was depressed at the pro-slavery tone and action of the government, he felt as though the motto of anti-slavery was 'upward and onward'; and he believed the time would come when, instead of being there to welcome one who had been born a slave and was enfranchised by British gold, they would welcome those who had been enfranchised by law and by the feeling of the people.

"The address was often interrupted by expressions of applause.

"Wendell Phillips was then introduced, who spoke in his usual graceful and eloquent manner. He dwelt much on the sacrifice which one must make who, as in the case of Mr. Brown, has first felt the galling chains of slavery and prejudice in this country, and then, after experiencing the sensations belonging to a man in a foreign land, returns hither again. Such a man comes back to resume his fetters, and to struggle in them for the benefit of his race, and we ought to thank him for coming back to share in the struggles, the shame and the contempt of the Abolitionists of the United States.

"The anti-slavery cause, he said, is the reëducation of the American mind; it is carrying it back to the *principles*—not the practice—of revolutionary days; it is endeavouring to reduce to practice what the fathers of the country failed to stereotype into institutions; it is endeavouring to show the world that our fathers were not hypocrites.

"William Loyd Garrison next took the platform and spoke half-an-hour. He dwelt at considerable length on the pro-slavery interpretation of the Bible, as it is given at the South, where, he said, their God is a God of slavery. For his part, he had made up his mind to be for no other God than the God who goes for liberty. So in regard to Christ: the Christ they have at the South is one who stands by the auction block, and sanctions bidding off husbands and wives in lots to suit purchasers.

"If the Bible goes for slavery—which he did not believe—it never came from the God of liberty. But if it is for freedom, there can be no affinity between the God who goes for slavery and the God who goes for freedom. There must be then a dissolution of religious union if we will stand by our principles. We believe anti-slavery to be of God; therefore, we cannot walk with those who believe it to be of the devil.

"Slavery swallows up all parties at the South; there must be such a union of the friends of freedom at the North, or the Union is doomed. He said, I don't care where you stand, in religious or political convictions; I never made any issue with the Whig or Democratic party with regard to the government, nor did I ever raise an issue with any man on account of his religious opinions. But I have to say, Whigs, Democrats, Presbyterians, Methodists, all, there is one thing we are bound to do, and that is to stand by the cause of liberty till liberty triumphs. Our issue should be, liberty now, and liberty forever, cost what it may, and the God of Liberty over us all."

REMOVAL OF EDWARD G. LORING.

THE following petition has been circulated to some extent among the women of Massachusetts:

To the Honourable Senate and House of Representatives of the Commonwealth of Massachusetts:

"The undersigned, women of Massachusetts, respectfully pray your honourable bodies to take proper steps for the removal of EDWARD GREELEY LORING from his office of Judge of Probate, in and for the County of Suffolk. They ask this action on the ground of his infamous decision of the 2d of June last, under the Fugitive Slave Act—a decision which points him out as wholly unfit for the duties of an office which, taking cognizance of the rights of widows and orphans, requires that its incumbent should be alike just and merciful."

A. W. W. writes to the *Liberator* on the subject as follows:

"We beg that those women who have not received a copy of the above, and are yet disposed to coöperate in this honourable and righteous work, will copy the above form, or make use of some other, obtain as many signatures as may be in their power, and forward the same, by the 1st of Dec., to the Anti-Slavery Office, Boston.

"Had Edward G. Loring been a man suitable for the office of Judge of Probate, he had refused to sit as a Slave Law Commissioner.

"Granting that a man of humanity and integrity could have been found in such position, he could never have returned a fellow-creature to slavery on his own confession, extorted, according to the Commissioner's own showing, in a moment of mortal fear; still less could he have done this in direct opposition to an amount of legal evidence that would have freed a man on trial for murder. This Edward G. Loring has done, and every woman in Massachusetts owes it to outraged humanity that her name be found to the above or a similar petition."

We are not without hope that the Legislature about to be elected in the Old Bay State will be prompt to comply with the prayer of the above petition.

TERRIBLE FOREBODINGS.—The *South Side* (*Va.*) *Democrat* affects to be terribly alarmed in view of the progress of Abolitionism at the North, as indicated by the recent action of some of our political Conventions. After quoting a resolution passed by the Whig Convention of Massachusetts, and also one adopted by the Saratoga Convention, it breaks forth, in the true overseer style, as follows:

"To us of the South, the spectacle has a peculiar and, we may add, an absorbing interest. We must ask ourselves where this will end? Four years may not roll over our heads before we may have a Free Soil President and a Free Soil Congress, and we cannot so blind ourselves to all that surrounds us as to indulge the hope that, having the power, our enemies will fail to use it. Should they do it, what course remains for us? Is there a man from the Potomac to the Rio Grande so lost to every sentiment of self-respect as to lie down inactive and supine, while a pack of fanatics legislate away his dearest and most sacred rights? Are we prepared to permit our property to be torn from us, and privileges as old and as sacred as the Constitution itself to be wantonly outraged and destroyed? We hope and believe not. The word Union, like the name of freemen, impresses the mind—strikes the imagination. It appeals to us by glorious memories, and present and prospective benefits as glorious; but strip either of its substantial effects, deprive it of the real advantages which hallow its name, and it is no longer a blessing and a pride, but a falsehood, a curse, and a reproach."

We all know what a Virginia slave-driver means when he talks of the "substantial effects" and "real advantages" which "hallow the name" of this blood-stained Union. We only wish the South could be induced to execute the threats with which she so often frightens the timid and truckling politicians of the North.

The *Georgia Constitutionalist* (name most appropriate for a slaveholding journal!) affects not to share the alarm of the *South Side Democrat*, and exultingly says:

"We do not indulge in serious alarm even at the portentous coalition of the Northern Whigs, Free Soilers and Abolitionists. *All their forces combined cannot avail against the South, sustained as she is in her rights by the great Democratic party.* It has proved itself powerful enough to pass the Fugitive Slave Law, and the Nebraska-Kansas Law, and it will continue powerful enough to retain them on the statute book."

The *Constitutionalist* may see occasion, in the result of the recent elections, to revise its opinions as to the invincibility of the slave Democracy at the North.

VERMONT.—The Legislature has elected Hon. Lawrence Brainard (Free Dem.) to fill the vacancy in the U. S. Senate occasioned by the death of Upham, and elected for the long term (six years from the fourth of March next) Hon. Jacob Collamer, Gen. Taylor's Postmaster-General.

RECENT STATE ELECTIONS.

PENNSYLVANIA has uttered her verdict upon the Nebraska fraud and its authors in language easy to be understood. Pollock, the Whig and Fusion candidate for Governor, is elected by 30,000 majority, or thereabout, over Bigler, the supple tool of the sham Democracy. The Congressional delegation will stand: 15 anti-Nebraska Whigs; 5 anti-Nebraska Democrats; 1 anti-Nebraska Native—in all 21. Nebraska Democrats, 4. The Legislature is anti-Nebraska, which ensures the election of a United States Senator of the same faith to succeed Cooper. The result of the vote on the Maine Law is not yet known, but it is believed that the Legislature will be in favour of the measure.

OHIO has completely annihilated the Douglas Democracy. The popular majority is supposed to be 70,000, while of the 21 members of Congress, the Douglasites will have *not one!* No Legislature was elected this year. The traitor Olds is badly beaten, and Giddings is reëlected by an immense majority.

INDIANA, long under bonds to the Slave Power, has elected *ten* anti-Nebraska members of Congress, and only *one* of the other sort. There is an anti-Nebraska majority in the Legislature, and the Anti-Nebraska State ticket is elected by seven to ten thousand majority. There is supposed to be a majority in the Legislature in favour of a Prohibitory Liquor Law.

LETTER FROM GERRIT SMITH.

PETERBORO', Oct. 11, 1854.

Editors of the Anti-Slavery Standard.

ON my return home, after nearly a fortnight's absence, I see in your paper a report of the proceedings in the late meeting of the American Anti-Slavery Society. The Reporter, no doubt, faithfully endeavoured to have his report correct. It is, nevertheless, in some instances, essentially incorrect. In one of these instances it misrepresent me in a way most painful to my feelings. The reader of that report will suppose me to be the enemy of Mr. Giddings and Mr. Sumner—the enemy of gentlemen whom I greatly love and honour. The reader of that report will suppose that I made an assault on the character of those gentlemen—whereas, all that I did was to follow the kind lead of Elder Foss, and to argue that, with their pro-slavery interpretation of the fugitive covenant clause of the Constitution, neither Mr. Giddings nor Mr. Sumner have, in my judgment (they have in their own), the right to swear to support the Constitution. My disagreement with them was confined to this one point.

In haste, your friend, GERRIT SMITH.

HON. JOSIAH QUINCY'S SPEECH.—Our readers will not soon forget the bold and eloquent speech pronounced by the venerable JOSIAH QUINCY in the late Massachusetts Whig Convention—a speech worthy of lips that were never defiled by any utterance counselling the North to submit to the encroachments of the Slave Power. The *Independent*, wishing to publish an authentic version of the speech, sent to Mr. Quincy for such a copy as could be relied upon. It did this in consequence of a rumour "that Boston prudence had taken the unwarrantable liberty of taming down the language of the old man eloquent." Mr. Quincy promptly replied with the assurance that, in the publication of the speech, nothing was added to or omitted, "in respect of principle or statement"; that the speech was written in full before delivery, and was intended to be delivered exactly as it was written; that the proof-sheets were submitted to him, and that he supposed the printed speech exactly coincident with that delivered. The *Independent* gives the following extract from his letter:

"In the first place, the speech was written out at full length, with great care, as was natural for a man at my period of life, who, from a sense of official duty to the stations he occupied, had excluded himself from politics for more than thirty years, and to which he never would have returned except under an apparently approximating crisis, as solemn and eventful as this country ever witnessed. In the next place, that speech was intended for the whole people of Massachusetts, the Whig Convention being regarded as only a medium of communication. This people, I knew, was divided into many parties, to not one of which I belonged, and not one of which it was my intention to flatter, to serve, or offend. The main object of the speech was aside and aloof to the temporary subject of popular excitement, and was solely intended to awaken, if possible, the men of all parties in Massachusetts to a sense of their political situation, and their duties in regard to the slave-obligation in the Constitution. . . .

"As to the complaint which you tell me the newspaper paragraphist makes, that I had omitted something which, he says, 'most effectively brought down the house,' the thing is very possible, although I have no consciousness of it now. The speech, though written out, was not gotten by heart, and of course it is possible that, in following the train of thought as laid down in my brain, fancy, at the moment of delivery, may have indulged in some illustrative decorations for temporary effect, of which I have no distinct recollection. If there were any such *entremets*, they had nothing to do with the main dish, but were what the learned cooks call '*condiments*,' and we Yankees call '*sauce*,' and more properly might be called '*seasoning*,' being adapted to awaken the dull nerve, or excite the sluggish."

IT has long been the habit of the popular Church to frown upon every effort to reform the social relations of mankind, and to denounce the advocates of such reform as infidels and disorganizers. Occasionally, however, we see gratifying evidences that a better spirit is beginning to prevail. Mr. C. L. Brace, whose labour in behalf of the destitute and forsaken children of New York have endeared him to the friends of a pure Christianity, in a letter to the *Times*, after giving a deeply interesting account of an interview between himself and the French radical reformer, Louis Blanc, makes the following just and candid remarks:

"It has always seemed to us, that an indifferent and flippant disposal of the great question agitated in Socialism—by men who sit at ease on their sofas and look at social evils through plate-glass; who have never faced Poverty and Beggary among masses of men; who have known Society only in its comparatively free and natural condition in these new fields of civilization—was something most ungenerous and superficial. Let us, who have never lifted a finger for the removal of human evils, at least not join in the howl of calumny against the

to replace what they have destroyed." They also "slight their work—cut up corn, cane, cotton or tobbacco when hoeing it, as if for pure mischief," and "raise disturbances with their overseers."

The remedy, this time, is external, and is, "first, to have the patient well washed with warm water and soap; then, to anoint it all over with oil and to slap the oil in with a broad leather strap." Our Thomsonian friends will be delighted to learn that the labour following this first operation is to be lightened with "pepper-tea, sweetened with molasses." Repletion is, however, carefully to be guarded against, for, "after a *moderate meal*, the negro should resume his work again"; the initiatory treatment is, however, by no means to be abandoned, for, "in the morning, he is to be oiled, slapped and put to work as before. Such treatment," we are assured, "will, in a short time, effect a cure," and the patient "is no longer the *pipedum nequissimus*, or arrant rascal, he was supposed to be, but a good negro that can hoe or plough" and make himself generally useful.

I have felt the greater freedom in occupying so large a space in your columns, hoping that some suggestions contained in this valuable treatise, especially the conclusion, might be serviceable even to the Northern people, and that they may find it advisable to apply the singular treatment proposed for the eradication of the obstinate disease last treated of, in quarters not at all contemplated by this most original author. These considerations, together with the fear that neither yourself nor any of your other correspondents have access to "The Blister and Critic," constitute my only apology for converting my letter, in a measure, into a sort of "medical notice." *

From our Cincinnati Correspondent.

The Great Political Triumph in Ohio—The Causes which led to it—Great Majorities in Hamilton County—The North-West all right on the Free Soil question—The Salem Rescue and the Memphis Merchants—Baptist Seminary Funds—The Methodist Church and Colonization.

CINCINNATI, October 14, 1854.

BEFORE your readers see this, they will have heard of the results of the State elections in the West and the extraordinary and glorious triumph of the Anti-Nebraska candidates. Pennsylvania has done well, Indiana has done well, but Ohio has excelled them all. As I said in my last, we expected a victory of the most decided character, but the results all over the State surpass the most sanguine expectations of the most ardent opponents of the Administration. As far as heard from, the Old Hunker Democrats have not carried a single county, and we have returns to this date from 42 counties, including the strongest Democratic counties in the State. These give an Anti-Nebraska majority of 54,000 for Swan and Blickensderfor, our candidates for Supreme Judge and Board of Public Works; and if the remaining counties do as well, our majority will be 90,000. At the lowest estimate, it will reach 60,000 and will probably be more. There may be 2 Administration Congressmen elected out of 21, but this is doubtful, as, from present appearances, we have carried every District in the State.

The present delegation stands 12 Democrats, 7 Whigs, 2 Free Soilers. In the next we shall have probably a delegation all Anti-Nebraska, and elected upon that issue. If George E. Pugh, Senator elect, resigns (as he ought to do at once), Ohio will present an undivided delegation in the next Congress. You may imagine how gratifying the result must be to Messrs. Chase and Wade, who have so nobly upheld the interests of the State and of Freedom in the Senate. The *people* of the State have most emphatically endorsed their conduct in resisting the repeal of the Missouri Compromise.

The result of the vote on Tuesday, so far as the immense majorities are concerned, takes both parties by surprise. The political revolution is astonishing. It exceeds by far that of 1840, when Harrison carried the State by a majority of 24,000. No one expected it. The people have broken over all the old party lines, the popular feeling has formed a channel for itself, and, bursting away from the dictation and control of the old party leaders, have given an honest expression of their sentiments through the ballot-box. It cannot be claimed as a Whig victory, a Know-Nothing victory, or a Free Soil victory. It is a solemn protest of the people of the State against the measures of the Pierce Administration, and especially against the repeal of the Missouri Compromise. In all parts of the State, Whigs and Anti-Nebraska Democrats have united in support of the same ticket, and in the cities and populous counties the Know-Nothings have joined the alliance, but all have been affirmated by the same feeling—a hatred of the pro-slavery policy of the so-called Democratic party.

The majorities in some of the counties are very large and the changes since the last Presidential election remarkable. Fairfield, which gave 1,194 majority for Pierce in 1852, gives over 1,000 now for the Anti-Nebraska ticket. Holmes, Licking, Stark, Wayne, Butler, all strong Democratic counties, giving from 600 to 1,000 majority each for Pierce, have gone for the opposition. But this county, Hamilton, exhibits a revolution without a parallel in the country, North, East, or South. For many years past, the regularly nominated Democratic ticket has always received a majority of from 1,500 to 2,000, the county offices are nearly all filled by that party, all our representatives to the Legislature are of it, and Pierce had a majority of 4,183 in 1854. But the Anti-Administration ticket was chosen last Tuesday by majorities averaging over 7,000. Swan's majority for Supreme Judge was 7,200; Brasheer's for Sheriff 8,000, thus showing a change of between 11 and 12,000 in two years. The whole vote of the County was 24,000, of which the Democratic ticket received 8,300 and the Reform ticket 15,700. This you will see is nearly two to one. But enough of this for the present. When the returns are all in and the smoke of the battle cleared away, I shall refer to the subject again.

The rescue of the slave girl at Salem is exciting no little interest here and elsewhere. Two of our dailies, the *Enquirer* and *Commercial*, have made it the occasion of several outbursts of indignation against Mr. Blackwell and the Abolitionists, and the citizens of Memphis, where the owner of the girl lives, have had a meeting and passed a set of flaming resolutions threatening to cut off all trade with our city, unless it publicly repudiates the act of Mr. B. Such threats as these have been an old story, and we pay but little regard to them. The Anti-Slavery sentiment here has been increasing in intensity year after year, and yet our trade with the South has been enlarging even more rapidly. The Southern cities must have our manufactures; and as long as we can furnish them at fair prices and St. Louis and Louisville cannot compete with us, it will be the *interest* of the South to deal with us, and their custom will continue to come here.

The Memphis resolutions were taken up by our Chamber of Commerce, but the matter dropped at once, and no reply or action taken upon the subject. Whereupon some of our Steamboat Captains and owners, fearing the rescue might affect their business unfavourably, held a meeting this week, and adopted resolutions disavowing the deed and throwing all blame in the matter from the shoulders of our merchants, who are said to entertain nothing but the kindest feelings towards the citizens of Memphis. This offering, I doubt not, will assuage the wrath of the indignant merchants of Memphis and retain their valuable custom for our city! I send you a copy of the resolutions, which you can publish if you think proper. I am happy to say that the daily Press here all speak out with proper spirit in condemnation of the temper and policy of the Memphis resolutions, and repelling the idea that our citizens will yield to their demands under the compulsion implied in them.

Your readers probably know that, a few years since, the Baptists of Kentucky secured the control of the Covington Theological Seminary, an institution founded for the benefit of all the Baptists of the Western States. The manner in which it was done, and the passage of the act by the Legislature of Kentucky, altering the charter, was highly discreditable to all concerned in it, and had the effect of driving off all the Baptists of Ohio and the other States North of the Ohio who had contributed most largely to its funds. The institution has never flourished since, and the Kentucky Courts, some months since, gave a decision adverse to the rights of the trustees in possession. The difficulties between the Northern and Southern Baptists in regard to the institution have since been settled amicably, the property having been sold by mutual consent, so far as to pay existing liabilities, and the remainder divided equally between the North and South, for the purpose of Theological education. The property was valued at upwards of $300,000. The debts were about $100,000. The portion coming to the North will be appropriated to the new Theological Seminary at Fairmount, near this city, and the portion due the South will be used to establish a new institution of the same kind at Georgetown, Kentucky. The buildings at Covington have passed into private hands.

The Cincinnati Methodist Conference adjourned last week. The resolutions recommending the Colonization Society were not adopted as the views of the Conference, but ordered to be published with its proceedings. In place of them, the report of John F. Wright was adopted, with several resolutions annexed, commending the education of the coloured people in this State, and resolving to establish a High School for their instruction. Mr. Wright was appointed to act as agent in raising the funds and carrying the purpose into execution as soon as possible. So far, very good.

The Rev. Mr. Mably, the coloured preacher from Georgia, once a slave, and recommended by Rev. J. M. Pease, of Philadelphia (as stated in the *Standard* of Sept. 2nd), was present, and made an application for assistance to take himself and family to Liberia. He was closely questioned, and a collection was made for him with some reluctance on the part of many members. I wish to make some further remarks on this affair, but must defer them for my next letter, as my sheet is full.

Yours truly, P.

For the National Anti-Slavery Standard.

EXTRACTS FROM THE DIARY OF AN ABOLITIONIST DOWN SOUTH.

Sept. 20.—At Richmond, Virginia. I called to-day on the coloured man, the fruiterer, with whom I held a long conversation some months ago, on the condition and "contentment" of the African population of Richmond and its vicinity. [An account of this conversation was published by our contributor in Mr. Garrison's *Liberator*, a short time since.—Ed.] He has sadly altered. His wife was dead. The event had almost proved fatal to him. He had been married to her for more than twenty years, and had known and loved her from childhood. He had *bought* her out of bondage, before he married her. He purposes to migrate and settle in Philadelphia in Spring. When he does so, I will publish his name and demand of my fellow-woolies of Philadelphia to be his patrons and friends. He told me that it was an offence in Richmond, punishable with imprisonment and stripes on the bare back, for a coloured person, whether bond or free, male or female, to take the *inside* of the sidewalk in passing a white man. Negroes are required to "give the wall," and, if necessary, to get off the sidewalk into the street. Rowdies take great pleasure, whenever they see a well-dressed coloured person with his wife approaching, to walk as near the edge of the pavement as possible, in order to compel them to go into the street—or to incur the extreme penalty of the law. Gentlemen, of course, never enforce this brutal law. But, alas! the majority of the male sex, in Richmond as elsewhere, are neither men nor gentlemen. In walking in Southern cities, I have very often been annoyed at seeing an old man or woman getting off the sidewalk as I approached. Another custom of the coloured people Down South has frequently irritated my democratic nerves. Except in the bussiness streets of Southern cities, whenever a negro in the slave States meets a Saxon, he touches his hat reverentially. In Georgia, Florida and South Carolina, and even in Virginia and North Carolina, if you enter into a conversation with a coloured man and keep looking at him as you speak, he touches his cap every time he answers your question, unless you *command* him to desist. Perhaps this custom is the consequence of a legal enactment also; but it is certainly a result of the *lex non scripta* of every Southern State. None but petty tyrants would tolerate such degrading customs.

In Virginia, if the mother be a slave, her offspring are born into bondage, even although they may be the children of a freeman. If the mother be free, then also are her children free, even although their father be a slave.

IS SLAVERY A CURSE? MITCHEL VS. VIRGINIA.

Before making any extracts from entries in my diary, kept during my stay in North Carolina, I wish to enable your readers to see in what light slavery is regarded by the leading statesmen and politicians of old Virginia. The revival of the Slave Trade has recently been discussed by the Richmond papers. The Southern press has talked magnificently about the scheme. John Mitchel, I see, has endorsed it, and has eulogized the foolish Mr. Wise for his flunkeyism to Southern fanaticism on this subject.

Mr. Wise, surnamed the Foolish, denies that slavery is a curse to a country. The Voice of Vitriol also ridicules the notion that negro servitude is productive of evil to a State. The envier of fat Alabama negroes actually pities Thomas Jefferson for having admitted that slavery was a national wrong! It is really amusing to see a demagogue and parole-breaker pitying such statesmen as Thomas Jefferson, Benjamin Franklin and George Washington; but still more ludicrous is it to see Southern editors, who know, and in private acknowledge, that slavery is a curse, encouraging the foul creature in expressing such sentiments as he has lately propagated on the subject of involuntary servitude.

Is slavery a curse?

John Mitchel answers—No.

Is slavery a curse?

Listen to the voice of Virginia in reply.

When at Richmond, I purchased a volume of Speeches on the policy of Virginia in relation to her Coloured Population. These Speeches were delivered in the House of Delegates of Virginia, in 1832, by the leading politicians of the State, shortly after the terrible massacre of Southampton—a period of great excitement, when abolition was the order of the day even in the Old Dominion.

The first speech in the volume was delivered by Thomas Marshall, Esq., of Fauquier, then as yet the chief of the politicians of Virginia.

Is slavery a curse?

Listen to Thomas Marshall's reply:

"Slavery is ruinous to the whites; it retards improvement—roots out an industrious population—banishes the yeomanry of the country—deprives the spinner, the weaver, the smith, the shoemaker, the carpenter, of employment and support. The *evil* admits of no remedy. It is increasing, and will continue to increase, until the whole country will be inundated by one black wave, covering its whole extent, with a few white faces here and there floating on the surface. The master has no capital but what is vested in human flesh; the father, instead of being richer for his sons, is at a loss to provide for them. There is no diversity of occupations, no incentive to enterprise. Labour of every species is disreputable, because performed mostly by slaves. Our towns are stationary, our villages almost everywhere declining; and the general aspect of the country marks the curse of a wasteful, idle, reckless population, who have no interest in the soil, and care not how much it is impoverished. Public improvements are neglected; and the entire continent does not present a region for which nature has done so much, and art so little. If cultivated by free labour, the soil of Virginia is capable of sustaining a dense population, among whom labour would be honourable, and where 'the busy hum of men' would tell that all were happy, and that all were free."

The second speech was delivered by John A. Chandler, of Norfolk County.

"The proposition, Mr. Speaker," said he, "is not whether the State shall take the slaves for public uses, but this: *Whether the Legislature has the right to compel the owners of slaves, under a penalty, within a reasonable time, to remove the future increase out of the country.*" His speech is devoted to the discussion of this proposition, and in it he takes the most ultra "Garrisonian" grounds. The Virginia slaveholder out-Garrisons Garrison. He even introduces the golden rule as an argument! In the very first paragraph, he says:

"It will be recollected, sir, that when the memorial from Charles City was presented by the gentleman from Hanover, and when its reference was opposed, I took occasion to observe that I believed the people of Norfolk county would rejoice could they, even in the vista of time, see some scheme for the gradual removal of this *curse* from our land. I should have voted, sir, for its rejection, because I was desirous to see a report from the committee, declaring the slave population an evil, and recommending to the people of this commonwealth, the adoption of some plan for its riddance."

The word in italics was italicised by the orator.

The third speech was delivered by Henry Berry, of Jefferson, and opens thus:

"Mr. Speaker: Coming from a county in which there are 4,000 slaves, being myself a slaveholder—and I may say further, that the largest interest in property that I have in Virginia lies about 100 miles east of the Blue Ridge, and consists of land and slaves—under these circumstances, I hope I shall be excused by my eastern brethren for saying a few words on this important and deeply interesting subject. That slavery is a grinding curse upon this State, I had supposed would have been admitted by all, and that the only question for debate here would have been the *possibility* of removing the evil. But, sir, in this I have been disappointed. I have been astonished to find that there are advocates here for slavery, with all its effects. Sir, this only proves how far, how very far, we may be carried by pecuniary interest; it proves what has been said by an immortal bard—

'That man is unco weak,
And little to be trusted,
If self the wavering balance shake,
'Tis rarely right adjusted.'

"Sir, I believe that no cancer on the physical body was ever more certain, steady and fatal in its progress than is this cancer on the political body of the State of Virginia. It is eating into her very vitals."

Again:

"Like a mighty avalanche the evil is rolling towards us, accumulating weight and impetus at every turn. And, sir, if we do nothing to avert its progress, it will ultimately overwhelm and destroy us forever."

And again:

"Sir, although I have no fears for any general results from the efforts of this class of our population *now*; still, sir, the time will come when there will be imminent, general danger. Pass as severe laws as you will to keep these unfortunate creatures in ignorance, it is in vain, unless you can extinguish that spark of intellect which God has given them. Let any man who advocates slavery examine the system of laws that we have adopted (from stern necessity, it may be said) towards these creatures, and he may shed a tear upon that, and would to God, sir, the memory of it might thus be blotted out forever. Sir, *we have, as far as possible, closed every avenue by which light might enter their minds; we have only to go one step further—to extinguish the capacity to see the light—and our work would be compleed*; they would then be reduced to the level of the beasts of the field, and we should be safe; *and I am not certain that we would not do it if we could find out the necessary process*, and that under the plea of necessity. But, sir, this is impossible; and can man be in the midst of freemen and not know what freedom is? Can he feel that he has the power to assert his liberty, and will he not do it? Yes, sir, with the certainty of the current of time, will he do it whenever he has the power. Sir, to prove that the time will come, I need offer no other argument than that of arithmetic, the conclusions from which are clear demonstrations on this subject. The data are before us all, and every man can work out the process for himself. Sir, a death-struggle must come between the two classes, in which one or the other will be extinguished forever. Who can contemplate such a catastrophe as even possible and be indifferent and inactive?"

In Charles James Faulkner's speech these passages occur:

"If slavery can be eradicated, in God's name, let us get rid of it."

Again:

"An era of commercial intercourse is thus fondly anticipated, in the fancy of these gentlemen, between the east and the west [of the State]. New ties and new attachments are now to connect us more closely in the bonds of an intimate and fraternal union. Human flesh is to be the staple of that trade, human blood the cement of that connection. And in return for the rich products of our valleys, are we to receive the nicely measured and graduated limbs of our species? Sir, a sagacious politician in this State, on the evening of the debate upon the presentation and reference of the Hanover petition, remarked to me, 'Why do you gentlemen from the west suffer yourselves to be fanned into such a tempest of passion? The time will come, and that before long, when there will be no diversity of interest or feeling among us on that point—when we shall *all* equally represent a slaveholding interest.' Sir, it is to avert any such possible consequence to my country that I, one of the humblest, but not the least determined, of the western delegation, have raised my voice for emancipation. Sir, tax our lands—vilify our country—carry the sword of extermination through our now defenceless villages; but spare us, I implore you, spare us the curse of slavery—that bitterest drop from the chalice of the destroying angel.

"Sir, the people of the west, I undertake to say, feel a deep, a lively, a generous sympathy for their eastern brethren. They know that the evils which now afflict them are not attributable to any fault of theirs—that slavery was introduced against their will—that we are indebted for it to the commercial cupidity of that heartless empire which has never failed to sacrifice every principle of right and justice, every feeling of honour and humanity, to the aggrandizement of her commerce and manufactures. Sir, we have lands, we have houses, we have property, and we are willing to pledge them all, to any extent, to aid you in removing this evil. Yet, we will not that you shall extend to us the same evils under which you labour. We will not that you shall make our fair domain the receptacle of your mass of political filth and corruption. No, sir, before we can submit to such terms, violent convulsions must agitate this State."

And again:

"Slavery, it is admitted, is an evil; it is an institution which presses heavily against the best interests of the State. It banishes free white labour; it exterminates the mechanic, the artisan, the manufacturer. It deprives them of occupation. It deprives them of bread. It converts the energy of a community into indolence—its power into imbecility—its efficiency into weakness. Sir, being thus injurious, have we not a right to demand its extermination? Shall society suffer, that the slaveholder may continue to gather his *crop* of flesh? What is his mere pecuniary claim, compared with the great interests of the common weal? Must the country languish, droop, die, that the slaveholder may flourish? Shall all interests be subservient to one? all rights subordinate to those of the slaveholder? Has not the mechanic, have not the middle classes their rights?—rights incompatible with the existence of slavery?"

Listen once more, O Renegade; the passage, though long, will repay perusal:

"Sir, I am gratified to perceive that no gentleman has yet risen, in this hall, the avowed advocate of slavery. The day has gone by when such a voice could be listened to with patience, or even with forbearance. I even regret, sir, that we should find those amongst us who enter the lists of discussion as its *apologists*, except alone upon the ground of uncontrollable necessity. And yet, who could have listened to the very eloquent remarks of the gentleman from Brunswick without being forced to conclude that he at least considered slavery, however not to be defended upon principle, yet as being divested of much of its enormity as you approached it in practice.

"Sir, if there be one who concurs with that gentleman in the harmless character of this institution, let me request him to compare the condition of the slaveholding portion of this commonwealth—barren, desolate, and seared as it were by the avenging hand of heaven—with the descriptions which we have of this same country from those who first broke its virgin soil. To what is this change ascribable? Alone to the withering and blasting effects of slavery. If this does not satiafy him, let me request him to extend his travels to the northern States of this Union, and beg him to contrast the happiness and contentment which prevails throughout that country—the busy and cheerful sound of industry—the rapid and swelling growth of their population—their means and institutions of education—their skill and proficiency in the useful arts—their enterprise and public spirit—the monuments of their commercial and manufacturing industry; and, above all, their devoted attachment to the government from which they derive their protection, with the division, discontent, indolence and poverty of the southern country. To what, sir, is all this ascribable? To that vice in the organization of society by which one-half of its inhabitants are arrayed in interest and feeling against the other half—to that unfortunate state of society in which freemen regard labour as disgraceful, and slaves shrink from it as a burden tyrannically imposed upon them—"*to that condition of things in which half a million of your population can feel no sympathy with the society in the prosperity of which they are forbidden to participate, and no attachment to a government at whose hands they receive nothing but injustice.*"

"If this should not be sufficient, and the curious and incredulous inquirer should suggest that the contrast which has been adverted to, and which is so manifest, might be traced to a difference of climate or other causes distinct from slavery itself, permit me to refer him to the two States of Kentucky and Ohio. No difference of soil, no diversity of climate, no diversity in the original settlement of those two States can account for the remarkable disproportion in their national advancement. Separated by a river alone, they seem to have been purposely and providentially designed to exhibit in their future histories the difference which necessarily results from a country free from, and a country afflicted with, the curse of slavery. The same may be said of the two States of Missouri and Illinois."

What think ye, O Celtic traitor, of this slaveholder's words? Do you pity him, also?

Thos. J. Randolph spoke next, and in the same strain as preceding speakers. I have no space for quotations. As I would wish to illustrate certain arguments he advanced, as well as to extract them, I may recur to it again.

Is slavery a curse?

YES, reply Marshall, Barry, Randolph, Faulkner and Chandler; and thus answers Jas. McDowell, Jr., the Delegate from Rockbridge:

"Sir, if our ancestors had exerted the firmness which, under obligations, we ourselves are called upon to exert, Virginia would not, at this day, have been mourning over the legacy of weakness and of sorrow that has been left her; she would not have been thrust down—down—in a still lowering relation, to the subordinate post which she occupies in the confederacy whose career she has led; *she would not be withering under the leprosy which is piercing her to the heart.*"

Again:

"If I am to judge from the tone of our debate, from the concessions on all hands expressed, there is not a man in this body, not one, perhaps, that is even represented here, who would not have thanked the generations that have gone before us if, acting as *public* men, they had brought this bondage to a close—who would not have thanked them if, acting as private men on private motives, they had relinquished the property which their mistaken kindness has devolved upon us? Proud as are the names for intellect and patriotism which enrich the volumes of our history, and reverentially as we turn to them at this period of waning reputation, that name—that man—above all parallel would have been the chief who could have blotted out this curse from his country; those, above all others, would have received the homage of an eternal gratitude who, casting away every suggestion of petty interest, had broken the yoke which, in an evil hour, had been imposed, and had translated, as a *free man*, to another continent, the outcast and the wretched being who burdens ours with his presence and who defiles it with his crimes."

Do you hear that, O Knight of the Vitriol Vial? A slaveholder it is who says that if Virginia had produced a Wilberforce, Washington would have been only *second* in peace and second in the hearts of his countrymen!

He says also that

"Slavery and Danger are inseparable."

Such, indeed, appears to have been the unanimous opinion of the numerous Delegates who spoke on this occasion, as well as of those who were silent. Says Mr. McDowell:

"In this investigation, there is no difficulty—nothing has been left to speculation or inquiry; for however widely gentlemen have differed upon the power and the justice of touching this property, they have yet united in a common testimony to its character. It has been frankly and unequivocally declared from the very commencement of this debate, by the most decided enemies of abolition themselves, as well as by others, that this property is an 'evil'—that it is a dangerous property. Yes, sir, so dangerous has it been represented to be, even by those who desire to retain it, that we have been reproached for speaking of it otherwise than in fireside whispers—reproached for entertaining debate upon it in this hall, and the discussion of it with open doors and to the general ear, has been charged upon us as a climax of rashness and folly which threatens issues of calamity to the country."

In another part of his speech, he reiterates this assertion:

"*No one disguises the danger of this property*—that it is inevitable or that it is increasing."

If a slaveholder of Virginia be a good authority on such a subject—and surely his testimony is of some value—slavery, to the South, is a very great *domestic* calamity. Says Mr. McDowell:

"It is quaintly remarked by Lord Bacon that 'liberty is a spark which flieth into the face of him who attempteth to trample it under foot.' And, sir, of all conceivable or possible situations, that which the slave now occupies in the domestic services of our families is precisely the one which clothes this irrepressible principle of his nature with the fearfullest power—precisely the one which may give that principle its most fatal energy and direction. Who that looks upon his family with the slave in its bosom, ministering to its wants, but knows and feels that this is true—who but sees and knows how much the safety of that family depends upon forbearance, how little can be provided by defence? Sir, you may exhaust yourself upon schemes of domestic defence; and when you have examined every project which the mind can suggest, you will, at last, have only a deeper consciousness that nothing can be done. No, sir, nothing, for this purpose, can be done. The curse which, in combination with others, has been denounced against man as a just punishment for his sins—the curse of having an enemy in his household—has come upon us. We have an enemy there to whom our dwelling is at all times accessible—our persons at all times—our lives at all times, and that by manifold weapons, both visible and concealed.

"But, sir, I will not expatiate farther on this view of the subject. Suffice it to say that the defenceless situation of the master and the sense of injured right in the slave are the best possible preparatives for conflict—a conflict, too, which may be considered as more certainly at hand whenever and wherever the numerical ascendancy of the slave shall inspire him with confidence in his force."

The same gentleman, in the Legislative Halls of Virginia, before the representatives of the people of a slave State, declared that slavery was a *national* as well as a domestic evil:

"The existence of slavery creates a political interest in this Union, which is, of all others, the most positive; an interest which, in relation to those who do not possess it, is adversary and exclusive; one which marks the manners of our country by a correspondent distinction, and is sowing broadcast amongst us, both in our official and private intercourse, the seeds of unkindness and suspicion. On this interest geographical parties have been formed; on its maintenance or restriction, the bitterest struggles have been waged in another body (Congress), and, as it contains an ingredient of political power in our Federal Councils, it will always be the subject of struggle—always defended by the most vigilant care, and assailed by the most subtle counteraction. Slaveholding and non-slaveholding must necessarily constitute the characteristic feature of our country—must necessarily form the broad and indivisible interest upon which parties will combine, and will and does comprehend, in the jealousies which now surround it, the smothered and powerful, but, I trust, not the irresistible, causes of future dismemberment. To all of its other evils, then, slavery superadds the still further one of being a cause of National dissention—of being a fixed and repulsive element between the different members of our Republic—itself impelling with strong tendency and aggravating all smaller tendencies to political distrust, alienation and hostility."

These extracts will suffice, I think, to convince every impartial mind that slavery is regarded as a curse by the most enlightened politicians of the Old Dominion. I hope that the friends of freedom in the North will avail themselves of them to crush in the bud the last assertion of the sycophants of the Slave Power—that, namely, the peculiar Institution of the South is *not* a curse to the country which supports it. It is so outrageous a falsehood that, if once tolerated, it will soon be advanced as an incontrovertible axiom by the allies of the oppressor. Kill it, then, at once!

—In my next communication, I will unfold a new scheme of Emancipation, and give an account of several conversations with slaves in the State of North Carolina. JOHN BALL, JR.

LECTURING AGENTS.

OUR readers will share the satisfaction with which we announce the appointment of WILLIAM WELLS BROWN as a lecturing Agent of the American Anti-Slavery Society. Mr. Brown has accepted the appointment, and will enter at once upon the duties thereof with his well-known fidelity and zeal. His abilities as a speaker, his agreeable social qualities, and his thorough devotion to the cause, are a guaranty of his success.

We are also gratified in being able to state that the American Society has secured the services, as a lecturer, of Mr. AARON M. POWELL, of Columbia County, N. Y., who, though not so extensively known as Mr. Brown, is understood to be well qualified for the labours he is about to undertake.

MAZZINI INDIGNANT.—F. W. Chesson, writing from Manchester (Eng.) to the *Wesleyan*, gives us this important information:

"It gratifies me much to be able to say on the best authority that Mazzini (who was absent from the country when Kossuth's letter to Sanders was written) is greatly indignant at the Hungarian's miserable attempt to misrepresent his views; and is filled with disgust at the vile conduct of those miscalled "democrats" who contemptibly coalesce with the slavocrats of America for the extirpation of slavery in Europe, and who, by their base and brutal actions, give the lie to those insincere professions of love for liberty which proceed from their dastardly lips, but which exists not in their slavery-loving hearts."

We hope that Mazzini will yet rebuke Kossuth, publicly, for his gratuitous and impertinent effort to blunt the edge of his (Mazzini's) denunciations of slavery. The truckling Hungarian certainly merits the severest censure, though we can well conceive the reluctance which the Italian Reformer must feel in dealing with him as he deserves.

Summary.

Rev. William H. Channing and family sailed in the last steamer from Boston for Liverpool. He is to take charge of the 2nd Unitarian Society in Liverpool.

Bulwer the novelist, in a letter to a gentleman in Boston said: "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found."

ARTIFICIAL HATCHING.—An ingenious improvement in artificial hatching has been made by Mr. Carlo Minasi, the son of the well-known pen-and-ink artist. By the use of a small naptha lamp, without wick, and burning with an equal flame continuously for weeks together, seventy eggs are hatched at the top of the apparatus, and the young are reared by the assistance of an artificial mother at the bottom. The first cost of the apparatus is but trifling; and the improvement admits of the application of gas.

RARE BIRDS.—Two specimens of the American Ostrich—male and female—were recently killed near Fort des Moines, Iowa, and prepared by W. E. Moore for the Fort des Moines Museum. They are described by Mr. M. as four and a half feet long, and five feet in height, with bills six inches long, straight, and very sharp. They resemble in most points the ostrich of Africa. Mr. Moore has been offered $1,000 for them, but refuses to sell. He is about to make a tour on the far Western prairies, hoping to meet with other varieties.

AGRICULTURAL COLLEGE.—Arrangements have been made at Oberlin for a thorough course of lectures on agricultural science, during the coming winter, at which time the ordinary studies of the College are suspended, leaving most of the professors at leisure for assisting in this enterprise; also affording convenient lecture-rooms and accommodations in the village for boarding those who may go there to attend this course of lectures. This is an example worthy of imitation by other colleges.—*Boston Telegraph.*

A NEW KIND OF DEMOCRATS.—We thought that the eight conventions in New York had exhausted the political nomenclature this side of the Rocky Mountains, and left only the Rose Water and the Bone and Sinew to be imported. But in New York they have a faction styled *Practical Democrats*. If this means, as the ordinary import of the words would imply, men who practise what they profess, Barnum will have one of them, "without regard to expense." Until he does, we shall exercise the privilege of doubting. Solid moonshine or sweet vinegar would not deserve the name of curiosities by the side of a practical Democrat.—*Providence Journal.*

HOW MUCH THEY EAT IN NEW YORK.—During the three months ending the 1st inst., two hundred and nineteen thousand six hundred and thirteen animals were slaughtered for food in New York City. During the nine months of the year, the total number offered up on the altar of appetite in that city reached seven hundred and fourteen, or, at the rate of seventeen thousand nine hundred and sixty-six per week, or nearly one million per year! The population is about five hundred thousand—that is an average of two animals per year to each inhabitant. Not much starving in New York, at this rate.—*Albany Register.*

JUSTICE AND NOT MERCY.—We saw in the Court of Sessions, yesterday, a case which, if it was Justice, was *not* tempered by mercy. A negress, very cleanly and melancholy, pleaded guilty to the theft of a watch of trifling value. The woman from whom she took it—a small, plain body, agitated by nervous twitches—appeared against her, but failed to retract the charge, although the girl expressed penitence. As the charge was not withdrawn, and the woman pleaded guilty, the Court, although there was no trial, had no option but to exercise the full penalty of the law—two years in the State Prison. The case did seem a little hard. The girl wept bitterly as she was remanded to her cell. The punishment was not less than that for many more malignant crimes.—*N. Y. Times, Oct.* 10.

LOSS OF NEGRO PROPERTY.—It is computed that Albemarle county, Va., loses over ten thousand dollars' worth of negroes yearly, from the use of common whiskey drugged with strychnine in order to give it strength. That's not the only place where people die from drinking drugged and poisonous liquors.

We lose enough negro property in this State to buy every grogshop with all their contents and the keepers of them thrown into the bargain, and then pay all the expenses of shipping the dirty stuff and trash off to Botany Bay.

One hundred thousand dollars will scarcely cover the annual loss of negroes in the city of New Orleans alone.—*New Orleans Organ.*

Mayor Smith (of Boston), who lost more popularity in the Burns case than he could well spare, has depreciated still further, of late, by a foolish speech about the Maine Law, maintaining that it can not be enforced. The Doctor blows hot and cold. He was bound and sworn to enforce the Fugitive Slave Law, even with an array of soldiery at his heels, and in defiance of the public sentiment of the city; but now, alas! he is frightened at a motly crew of rum sellers and soakers, and hasn't the courage to say a word about guns and swords, the awful prerogatives Mayor and military, and the necessity of enforcing law *while it is law*, "at all hazards." Dr. Smith certainly has infirmities for which his learned "Medical Journal" has never prescribed a cure. The *people* will investigate his case by and by.—*Boston Cor. Independent.*

The St. Louis *Presbyterian* is "quite tired of the intermeddling" of the New England Associations with the affairs of the slaveholding General Assemblies; no doubt of it; and thinks it better to cut short the whole affair by closing correspondence with them. We think so, too; it is the shortest, safest and most scriptural mode of disposing of the whole matter. "How can two walk together, except they be agreed?" The delegates of these bodies are required by their "instructions" to express the views of the Associations on the subject of slavery; if they do it faithfully, the General Assemblies will decline further correspondence; if they fail to do it, we trust the farce of appointing delegates will be thenceforward discontinued.—*Congregationalist.*

YOUTHFUL TRAVELLERS.—The steamer Penobscot, Capt. Flowers, from Bangor, brought to this city yesterday, Rev. John Sawyer, of Garland, Me., aged 99 years, and one of the deacons of the church in Garland, aged 75 years. "Father Sawyer," as everybody down East calls him, is the oldest minister in Maine, and has long been distinguished for his useful and assiduous labours in the ministry. Though now well stricken in years, he retains much of his early vigour, being able to preach once or twice on a Sabbath, without inconvenience, and in a voice that would, probably, fill the largest meeting-house in this city. Mr. Sawyer is now on his way to preach, by appointment, in the town where he began his ministry, in New Hampshire, some 75 years ago.

The venerable deacon who accompanies Father Sawyer has lived on the Penobscot fifty years. In 1804, he ascended the river, and took up his abode in that wilderness, and has never been down to the mouth of the river from that time to the present trip.—*Boston Traveller.*

EDUCATION IN CHINA.—If I am not mistaken, the popular impression in the United States relative to the educational system of China is a very erroneous one. For myself, at all events, I had supposed China rather destitute of *any* system of popular education, and so sunken in ignorance, and in superstitious reverence for power. Quite the reverse I find to be the fact. Education is in reality more *universal* in that Empire than with us. True, the popular system is not so general as ours; it embraces but few studies, such as reading, writing, and arithmetic; but so far as it goes, it is far more universal than in the United States; and while the proportion of highly educated men is far the largest with us, the proportion of persons who cannot read and write is far less among the Chinese than in this land of free schools.—*Cor. N. Y. Times.*

PRESERVING IN ICE.—According to the N. Y. *Times*, it has recently been discovered in France that persons may be thawed out and revived again after having been in a congealed and of course senseless state for an indefinite period. This fact has long been well known as to fishes, but its applicability to the case of men is new. Should it prove to be the fact, this discovery may be put to some important practical uses. There are, for instance, at this moment, in all the Northern States, a number of antiquated politicians of no possible use in the present crisis, and exposed by it to be made very unhappy. The only thing they are capable of just now is to stir up old antipathies and personal dislikes, and to make mischief. Some time hence, and under other circumstances, they might be very useful members of society. Would it not be a good idea to freeze them up, and pack them away, to be thawed out a year or two hence, by which time things would have got a little regulated, and their own political passions and hatreds, as we may reasonably anticipate, by the operation of this freezing process, somewhat cooled down, and the sourness of their tempers a little sweetened. This class of persons is rather numerous in Boston and its vicinity; but the Fresh Pond ice houses are of ample dimensions, and should the accommodation of this new stowage demand it, they might easily be enlarged. Should it prove, on trial, that this freezing process produced no change in the subjects of it, but that they thawed out again the same crabbed fellows as ever, they might all be shipped off in an insensible state to the South, there to revive in a more congenial atmosphere, and amid a state of society better fitted than ours for their temperament and way of thinking.—*Boston Telegraph.*

DUTCH SLAVERY.—Discussions have taken place in the lower houses of the Dutch Parliament respecting emancipation in the Dutch Colonies. Numerous petitions have come in for that purpose.

The number of slaves in the Dutch Colonies is about 53,000, namely, 39,000 in Surinam, 10,400 in Curaçoa and other West India Islands, and the remaining 3,600 in the East India Colonies. The emancipation of the latter does not appear to present any great difficulty, the number of slaves being small; but in respect of the slave population of the Dutch West India possessions, the question is less easy of solution, the principle of compensation to the slave-owners having been admitted, and there appearing to be no source whence the compensation fund is to be derived.

AN AMERICAN LECTURER IN ENGLAND.—On Wednesday, at the meeting of the Sheffield Town Council, Mr Ironside moved, "That the Council regrets to observe that the Borough Bench of Magistrates have attempted to put a stop to the free expression of opinion on speculative subjects, by refusing to grant a license to Mrs. Scott, of the Adelphi Theatre, on the ground that she had let the theatre for a series of lectures on the divine authority of the Bible." It appears that Mr. Joseph Barker had lectured at the theatre some time ago, on the divine authority of the Bible, and when Mrs. Scott, the proprietress, applied to the magistrates for her license on the 30th ult., Alderman Dunn had blamed Mrs. Scott for letting the theatre to Mr. Barker for the delivery of lectures against the Bible, remarking that they were calculated to injure the morals of the youth of the town. The application was adjourned for a fortnight. From this, Mr. Ironside argued that it was clear the adjournment was because the theatre had been let for a "demoralizing purpose," as it was alleged, and that the magistrates might have time to consider the case. Mr. Ironside's motion elicited a long and warm discussion, and was ultimately negatived by 23 to 4.

The Coloured People's Agricultural Fair at Geneva was chiefly interesting as being the first attempt of the coloured people

Miscellaneous Department.

THE COUNT.

PIERRE COIGNARD was the son of a vinedresser of Langeais, in the department of the Indre-et-Loire, and served as a grenadier under the Convention. Though a brave soldier, he was an audacious thief, and was at length apprehended, tried, and condemned to fourteen years of the galleys. But he did not like the seclusion of the bagne; and, chained as he was like a wild beast, he contrived, in the fourth year of his imprisonment, to make his escape. His success, however, was attended by a circumstance which he had afterwards occasion to refer to as one of the great landmarks of his history. His comrade in the adventure had been likewise condemned, on the same day with himself, to fourteen years fetters; and the two desperadoes were drawn together, not only by this coincidence in their fortunes, but by a dissimilarity in character and acquirements which seemed to point them out as fit associates in crime. What the one wanted, the other possessed. Coignard was tolerably well educated; the other had known no other school than that of the world. Coignard was an easy, pliant man of society; the other a character of iron, molten by nature in a mould which might be broken, but never bent. Coignard, in fine, obtained his ends by address, fortified by resolution; and the other by an implacable stubbornness of purpose, which was dead to all considerations but the one idea before it, which it grappled and clung to for life or death. The union of two such men would have enriched the annals of guilt; but it was not to take place. They were detected in the act of attempting to escape, and only one could fly. Had that one been the comrade, he would at once have rejected the temptation. And why? Because the object of their plan had failed, which was the flight of *both*. But Coignard, who never grew sulky with fate, so far from abandoning his enterprise, made use of his unlucky friend as a stepping-stone in his escape; and, putting his foot upon his shoulder, spurned him away as he caught at the wall above, behind which he speedily disappeared, with the vengeful yell of his associate ringing in his ears. He changed his name from Coignard to Pontis, fled into Spain, joined anew the French army, became a sergeant under the reign of Marshal Soult, and distinguished himself by his bravery and good conduct.

At Saragossa, in the year 1813, Pontis made the acquaintance of a Spanish girl called Rosa Marcen, whom he afterwards married; and the two congenial spirits set themselves to work to discover a way to fortune less tedious and doubtful than the ranks. An extraordinary coincidence in names gave them the first hint; and indeed so strange an influence do seeming trifles exercise over the destinies of men, that it was perhaps to this coincidence was owing the intimacy of two beings so well calculated to play into each other's hands in the game of life. Why Pierre Coignard, among all the names in the world, should have chosen the name of Pontis, is not known; but it so happened that it was even as a household word in the ears of Rosa Marcen, she having served in some capacity or other in an emigrant family bearing that patronymic. Whether her service was that of a governess or a waiting-woman, and whether she retired or was driven from it are matters beyond the ken of biography; but it is certain that she beheld with great interest an individual bearing a name so intimately associated with the events of her own history. And this interest was not lessened by the fact that Pontis was a young and handsome soldier, at once polite and daring, and endowed with that cool and gentle self-possession, before which all weaker spirits quail like lunatics beneath the voiceless eye of their keeper.

But "Pontis?" that was the name of a titled family. Was this young grenadier a cadet of the noble house whose representatives had fled before the horrors of the Revolution? He might be so by his person and bearing; and the idea retained hold of the imagination of Rosa, even after she learned that he had as little to do with the nobility either of mind or birth as herself. An epoch by-and-by came when such an idea was likely to present itself in a more enticing form than now, when counts were at a discount. The French were compelled to evacuate the Peninsula. Louis le Desiré returned to the throne of his ancestors; and our Pontis and his wife found themselves once more in a country where the husband had worked in chains as a *forcat*.

They proceeded to Soissons, to look after the wrecks which the Revolution might have spared of their *ancestral* fortune. They found themselves alone in the field. No other Pontis appeared upon the scene: all had perished in exile; and owing to the registers of the town having been burned in the confusion of the Revolution, the heir of the illustrious house was unable even to prove his birth! Thus unluckily situated, Pontis called upon an old lady of his own name, who was waiting in agony of impatience to see her family reestablished in their ancient honours by the blessed Restoration. She recognised the handsome young soldier as a Pontis at the first glance; she knew him by the hereditary nose; she could not be mistaken in the calm, firm, half-smiling lip, which gave the world assurance of a Pontis. But who was this young wife whom he presented to her? Had the unhappy man tarnished his blood with a mesalliance? Had he brought some obscure foreigner to mock the state of the Countess de Sainte-Helène? No. The noble heir of the Pontis assured his aged relation that, even in exile, he had been too proud of their common name to share it with one meaner than himself. This lady, though their marriage was unsanctioned by her family till his claims should be established, was of the highest blood of Spain—she was a daughter of the viceroy of Malaga! This was enough, almost too much. The old lady wept with pride and delight, and she ended by making the whole town weep with her. An act of notoriety, as it is called in French law, was readily obtained, recognising the birth of the returned emigrant; and this being transferred to the existing registers of Soissons, Pierre Coignard, the escaped felon, found himself transformed, as if by magic, into Pontis, Count de Sainte-Helène.

We have not ascertained that the pecuniary resources of the adventurer were much improved by this recognition of his nobility; indeed, it would seem from the context that this was not the case. It is far more difficult to obtain an estate than a title; and perhaps the count may have thought it imprudent to refer his claims to the searching arbitrament of the courts of law. But his grateful prince would not suffer the scion of the noble house to languish in poverty and obscurity; and, indeed, the talents of the count offered the fairest opportunities for his advancement, or rather made his advancement a duty on the part of the court. He received successively the knightly decorations of the Legion of Honour and Saint Louis, became a member of the order of Alcantara, and rose to be a lieutenant-colonel in the legion of the Seine. On his part he repaid the royal favour with unbounded devotion, his loyalty was without reproach, and he was esteemed one of the most rising and respectable characters in the French court.

The expensive manner in which the count lived might have afforded, but for one circumstance, some suspicion that he enjoyed still weightier favours of government than crosses and decorations. The pay of a lieutenant-colonel, with any fragments he might have recovered of his hereditary possessions, was not enough to account for a liberality as unbounded as it was unostentatious. The inexhaustible fund on which he drew was neither squandered nor spared; he had money for all legitimate purposes; and when other men had recourse, on extraordinary emergencies, to loans and mortgages, the Count de Sainte-Helène had nothing to do but to write a cheque. His *marriage* accounted for this. His noble wife was the mine, on the produce of which he lived; and her Spanish gold was daily transmuted in any quantities into French silver.

It was supposed at the time, however, that other men had recourse to more disreputable means of supply; for the wholesale robberies that were committed on all hands had become as alarming as they were inexplicable. No precautions were sufficient for the safeguard of valuable property. In the recesses of palaces, thefts were as common as in the shops of the citizens; and it was obvious that there had been established a system of brigandage, whose organization comprehended a much higher class than usual. Even a nobleman was not safe from suspicion whose habits exhibited anything of the mysterious; but as for our count and countess, they lived so much in public, they belonged so completely to the court and to society, that the suspicion must have been wild indeed which could attach itself to them.

One day the count was at the head of his regiment in the place du Carrousal, assisting at a splendid military parade. On one side of the square was the garden and palace of the Tuileries; on the opposite side the Avenue de Neuilly, extending as straight as an arrow along the side of the Champs Elysees, to the verge of the horizon, now terminated by a triumphal arch; on the third, the Place Vendome, with its noble column; and on the fourth, the Seine spanned by a bridge oaded with statues. The magnificent scene was crowded with spectators, even to the trees of the Champs Elysees; and as the Count de Sainte-Helène felt himself to be one of the great actors in the pageant, a wild throb must have heaved the breast of the escaped forçat. But the word he hardly now considered to apply to him; for his fourteen years' sentence was expired if not fulfilled. Some days ago, he had celebrated in his own mind the fourteenth anniversary of his condemnation, and declared himself to be a free man! It is no wonder that on this occasion he should revert exultingly to his escape from the bagne, as an event which had turned the current of his life, and given him to his fortune; but as his thoughts lost themselves in the recollection, he leaped suddenly in the saddle, as if transfixed with a spear.

At first he hardly knew what it was that had affected him, or, knowing it, he set it down as a delusion growing out of his waking dream. An eye had rested upon his for a moment, as his face was turned towards the crowd—a phantom eye doubtless, such as sometimes glares upon us from the abysses of memory, for he never could meet with it again. Yet the count could not help repeating to himself, nor avoid a sensation of sickness as he did so, that the comrade he had abandoned to the chains, spurning him with his foot as he did so, was now a free man like himself, and by a more legitimate title! In the case of almost any other human being in similar circumstances, this would have been of little consequence, for he was now rich enough to buy silence itself. But Pontis knew his man.

That night the portress of a common-looking house in the rue Saint Maur was called from her repose by a gentle ring at the bell.

"What is your pleasure?" said she, speaking through the wicket; "I am alone, and, although very poor, do not care to open to strangers." The visitor muttered a word in reply, and the door was opened as instantly as its ponderous bolts permitted. He followed her through a ruinous court, and signifying by a silent gesture that he would dispense with her further service, he knocked at another door. Here he was again challenged; but his voice gained him admittance as before, and presently he found himself in a room much more comfortable than might have been expected from the exterior.

"What! you here?" said the man who opened the door to him, and who was the only inmate of the apartment. "Why, Peter, this is an unusual and unexpected honour."

"I have reasons, Alexander," replied the visitor gravely; and as he opened his cloak and threw his hat upon the table, the striking resemblance between the two men would enable a stranger to pronounce them at once to be brothers.

"Reasons you of course have, for you never act without them: but before you open your budget, let me put you in good humour by presenting you with this handsome sum of money, your share of as rich a spoil as we have yet taken."

"Set it down; I cannot attend to business at present! I have seen a ghost."

"A ghost! I know a man who would scare even you; but I was not aware that you stood in special awe of the immaterial world. In what form appeared the ghost?"

"In the form of a human eye, which was fixed upon mine to-day for an instant in the Place du Carrousal. Whether it is anything more than the fragment of a dream I had fallen into at the moment, I cannot tell; but if it was really in a human head, it belongs to the man you allude to."

"And what then?"

"Merely that I am lost."

"What nonsense! You are too clever, too self-possessed, too far-seeing for that. You are unknown even to your band—I, your lieutenant and your brother, being the sole medium of communication between you. Besides me, you have no confidant in the world but your own wife, your splendid countess, who is the life and soul of the association, without whose guiding voice we could not stir a step, and who could not criminate you without destroying herself."

"All that is true; but you do not know the man as I do."

"We must buy him."

"It is for that I am here. But take care you bid high. Strip me of all I possess—take the jewels from my wife's hair—but let him have his price! You must do still more than that."

"Not blood?"

"Not without necessity. We must employ him. We must steep his hand in crime—and that will be your easiest task. Till he is again at the mercy of the police—till the fourteen years' fetters of Toulon dance again before his vision—it is impossible for me to sleep."

"And if all fails? If he will neither steal gold nor accept it as a present—"

"Then we shall talk farther."

Among the crowd that day in the Place de Carousal, there had been a man who attracted the attention of some of the older members of the police. His was a well-known face; but it had not been seen for many years, and the thief-takers employed themselves in getting the lineaments again by heart. But the man, secure in his innocence (for the bagne wipes off all scores), strolled carelessly on. He did not meet a single acquaintance—fourteen years being, in his calling, the ouside limits of a generation; till all on a sudden, as he glanced upon a general officer passing slowly on horseback, an expression of surprise escaped him, his dull eye lightened with joy, and then the brief illumination faded away into a fixed and lurid glare. At that moment the officer appeared to see him; and shutting his eyes suddenly, and ducking under the shoulders of the crowd, the old forçat turned away.

It was easy for him to ascertain the rank and position of the object of his interest; to learn that, without estates, he possessed prodigious wealth; that he had brought a wife with him from Spain, who was supposed to be the source of his riches; and that the records of Soissons having been burned, he had established his birth as an act of notoriety.

"Ah!" said he; "that is so like him! He is a clever fellow, and he is now at his old tricks; but he has climbed thus far upon the shoulder of his comrade—he must down!" He went straight to the office of the prefect, and denounced Lieutenant-Colonel Pontis, Count de Sainte-Helène, as an escaped forçat. The clerk laughed at him, the prefect ordered him to be turned out, and the informer saying politely that he would call again took his leave.

The next morning he was met near the prefecture by a man who entered into conversation with him.

"You are from Toulon?" said the stranger abruptly.

"Well, if so?"

"You are going to denounce somebody?"

"Well?"

"He is too strong for you."

"We shall see."

"Are you rich?"

"I have still enough for dinner; I must shift as I can for the rest of the day."

"Will a thousand francs do?"

"No."

"Ten thousand?"

"No."

"Twenty thousand?"

"No."

"Come at a word—*we* want to be friends with you. What do *you* want?"

"Take four from fourteen, and there are ten: ten years fetters would satisfy me. I will not abate him a month!"

"Ha!—ha!—ha! that is a good joke! But do you not know that he is more than a count, more than a knight, more than a lieut.-colonel? Can you guess what he is?"

"Yes: he is the man who broke his compact with me in the bagne of Toulon, and spurned me away with his foot as he sprang over the wall. I must have him back: it is only justice. Good morning"; and the old forçat went into the prefecture.

This time he was apparently but little more successful than on the former occasion; but the functionaries were surprised at his pertinacity, and considered it due to the character of the count to send some one to him to hint delicately at the calumnies that were abroad. They told the informer, therefore, that inquiries would be made, and directed him to call the next day, in the idea that by that time they would have authority to take him into custody. He was pleased accordingly with his success. He dined cheerfully; spent the afternoon in walking about; in the evening felt hungry again, but resisted the temptation to commit a theft, least he should be locked up from the business that engrossed him; and at night, being perfectly moneyless, he repaired to one of the bridges to sleep under an arch.

This was the most quiet, though by no means the most solitary, bed-chamber he could have found; for that night every crib in Paris was searched for him by messengers who would have *silenced* him in one way or other. As it was, he lay undisturbed except by his dreams, and the fitful moonbeams glancing like spectres upon the water. Sometimes he awoke, and fancied himself in the prison of Toulon, till reassured by the voice of the river which murmured in his ear. "It is only justice." Then he felt hungry, and the night air grew chill and the hard stones pierced his limbs; and he thought of the thousands and thousands of francs that had been offered him, and of the pleasure and dignity of robbing in a great band commanded by a nobleman. But then he shrugged his shoulder by means of which Coignard had stepped upon the well; and looking forward to the morrow, a grim feeling of satisfaction stole over his heart, the indulgence of which seemed better than food, money, or honour. And then the moonbeams disappeared on the river, and the wind moaned along its bosom, and the waters answered with a hollow murmur which syllabled in his ear, "Justice—justice!" and he fell into a profound slumber that lasted till morning.

The prefect in the meantime had employed General Despinois to wait upon the count; the latter, instead of meeting the charge with incredulity, ridicule, or indignation that had been expected, made quiet speeches, and entered into long explanations, and the astonished envoy returned to his employers hardly able to form an opinion. That opinion, however, was at once come to by the more experienced authorities of the prefecture; and after a minute examination of the informer, who had planted himself at the office door long before it opened in the morning, it was determined to arrest the count on suspicion of being an escaped felon. But this was only what he had expected, and for some days all Paris was searched for him in vain. They tracked him at length to a house in the rue Saint Maur; and although he defended himself with his pistols, both of which he discharged at the gens d'armers, he was overpowered, and taken into custody. The revelations made in this den of thieves identified him with the mysterious chief of banditti who had so long kept the city in awe; and being conducted to the prison of La Force, he was tried for various distinct robberies, as well as his evasion from the bagne of Toulon.

A narrative like this, with its circumstances laid only a few years ago, wears an air of improbability; but many personations quite as extraordinary took place at the elose of the revolution. The peculiar feature in the case of Coignard, is, that the imposture was followed out to the very last, in spite of the legal exposure. He would not plead by any other name than his fictitious one; and the president of the court was obliged to call him simply, "You accused!" When transferred to his old quarters at Toulon, under sentence of fetters for life, he preserved the calm sedate dignity of an injured man, and was much respected by the other forçats, who always addressed him by his assumed title. This character he continued to enact up to his death; and perhaps he ended by persuading even himself that the companion of nobles, and the protégé of a king, was in reality the Count de Sainte-Hélène.—*Tait's Magazine.*

SOMETHING NEW ABOUT THE AURORA.

To say that attempts have long and often been made to explain the cause of the aurora, is not new; but it will be new to many readers to hear that progress has been made in reasoning about this interesting phenomenon, as well as in the demonstration of facts less difficult of proof. According to theorists, the cause was to be found in certain effects of refraction, or antagonisms of cloud strata, or the presence of metal in a gaseous form in the atmosphere, or to cold, or to electricity; while others regarded it as cosmical—belonging to remote space. Among so many explanations, which was the true one? This was a question not easy to decide, and so savans have gone on experimenting and speculating with praiseworthy diligence and curiosity; for the one as well as the other is essential to the progress of science.

Professor de la Rive, of Geneva, is one of the few who have made the aurora a special object of study. Nearly twenty years ago, he suggested that to one and the same cause was due the origin of hail, of electricity, of the variations of the magnetic needle, and of the aurora; and he now finds himself in a position to state, that the view then put forth has been confirmed by all subsequent observations. As chroniclers of the advance of science, we think we may worthily offer a brief outline of his theory, as developed by him in the *Bibliotheque Universelle de Genève.*

Let us presume that an aurora borealis is always preceded by the formation of a sort of vapourous veil, on the horizon, which rises slowly to a height of from four to ten degrees. Presently that portion of the sky which is in the magnetic meridian of the place of observation, begins to darken with a brownish hue passing into violet, and embracing the segment of a circle. The edge of this segment is bordered by a luminous arc of brilliant white light, that sometimes quivers and dances, and appears in a strange kind of effervescence for hours together. A play of colours, through every tint, from the darkest to the lightest with bewildering rapidity, long streamers flash upwards to the zenith, and a sea of flame, traversed by dark rays, floods the northern sky. Then at that spot to which the magnetic needle points, the rays curve together, and form what is called the crown of the aurora. This result is, however, rare; when it does take place, it always announces the conclusion of the phenomenon. The vivid colours and undulations disappear, and soon nothing but a few pale ashen gray clouds are seen in the heavens.

These appearances, which are familiar to many persons, are attended by certain remarkable phenomena; a crepitating noise, for example, not unlike the rapid flutter of a distant sail, which has been popularly described as the noise made by the petticoats of the merry dancers; and this sound is accompanied by a peculiar sulphurous odour. Positive electricity, too, has at such times been found in the air; the direction of the magnetic needle undergoes perturbations more or less intense, and so unfailingly, that M. Arago, when pursuing his researches in the lower vaults of the observatory at Paris, could always announce the appearance of the aurora in our hemisphere from the movements of his needles. During an aurora in November, 1848, the instruments of the electric telegraph between Florence and Pisa were as strongly magnetized as though the batteries—which was not the case—had been in action. The compasses of ships at sea have been at times so disturbed by the aurora, that the vessels steered a false route; and the error was only detected after the phenomenon passed away.

We thus see a very intimate relation between the aurora and certain magnetic or electrical effects; and now we may proceed to M. de la Rive's theory. The atmosphere, he says, in its normal state is constantly charged with a considerable quantity of positive electricity, which increases in proportion to the height; while the earth, on the contrary, is charged with negative electricity. Between these two a process of recomposition or neutralization takes place; most frequently by the humidity of the air; at times, by the fall of rain or snow; and less frequently by thunderstorms and water spouts, which, in a very energetic form, exhibit the tendency of these two accumulated electricities to unite. The winds serve also to mingle them, wafting the positive to the negative, and the reverse.

It has been proved that the earth is an almost perfect electric conductor, and that it is constantly traversed by electric currents. According to M. de la Rive, these currents are produced by the positive electricity of the atmosphere which enters the earth at either pole, because those points being always covered by condensed vapours, present the best conducting medium. This is the normal process for establishing an equilibrium between the two electricities; the intense electrical discharges which take place, particularly within the tropics, constitute the variable or accidental process.

It is at the poles that the great electrical discharge takes place. "This discharge," says M. de la Rive, "when it has a certain degree of intensity, will be luminous, especially if, as is nearly always the case near the poles, and sometimes in the higher regions of the atmosphere, it meet on its way with those extremely tenuous frozen particles out of which the loftier clouds and mists are formed." Of the existence of these particles, and in inconceivable numbers, there is no sort of doubt. In the balloon ascent of Barral and Bixio at Paris, in 1850, the aeronauts found themselves on a sudden, although the sky was cloudless, in the midst of a thin transparent haze, which was alone produced by needles of ice so small as to be scarcely visible. Lunar halos, rain and snow, almost invariably precede an aurora; it is to the presence of these needles that the halos are due, and the rain and snow to their condensation of aqueous vapours. They form also the auroral veil, through which, owing to their tenuity, the stars are visible.

From simultaneous observations made by observers forty or fifty miles apart, the parallax of the aurora has been ascertained, and its height above the earth determined. This ranges from six to ten miles; the phenomenon, therefore, takes place within the limits of our atmosphere. With respect to the auroral arch, there is reason to believe it to be a luminous ring, with its centre at the northern magnetic pole, and cutting the magnetic meridians, which converge towards that pole, at right angles. Hence it is that the apparent summit of the arch always appears to be in the magnetic meridian of the place of observation. The arch, moreover, is supposed to have a sort of rotary movement from west to east, which is precisely what might be predicated from the course of the electrical current.

The nearer we approach the pole, the more frequent are auroræ; and as the appearances take place in all northerly latitudes, it sometimes happens that the observer is surrounded by the auroral matter escaping from the earth, and he then hears the fluttering or rustling noise which has been alluded to. It is only when too distant that the noise is not heard. On this point, M. de la Rive speaks positively. He considers the cause to be "the action of a powerful magnetic pole, on luminous electric jets closely surrounding it;" and by means of an ingenious apparatus, he has succeeded in producing a similar noise with attendant phenomena. The sulphurous odour proceeds, as in thunder-storms, from the conversion of the oxygen of the air into ozone, by the passage of electric discharges. Like the noise, however, the odour can only be perceived by an observer situated in the midst of the auroral matter.

It is well known, that in some of our arctic expeditions, which might be considered most favourably situated for observation, no movement of the magnetic needle has been seen to accompany the aurora. The reason is, as M. de la Rive explains, that those high latitudes are inside the circle described by the aurora around the magnetic pole, and are not under the influence of the electric currents which circulate outside of it, but neither below nor above, as demonstrated by observation.

The aurora is of daily occurrence, and sometimes actually takes place while the sun shines; but it is of very variable intensity. May, June, and July are the months of fewest appearances; March, September, and October of the most; the latter because the auroræ are strongest at the equinoxes, especially the autumnal. The number actually observed in a year varies from two hundred to three hundred.

A striking fact remains to be noticed; it is one that appears completely to identify the aurora with other electrical phenomena: the auroral light is not polarized, neither is there any trace of polarization in the light obtained from electricity by artificial means. No better proof of the identity of the two classes of phenomena could perhaps be furnished.

We have mentioned an ingenious apparatus, contrived by M. de la Rive. With this, he brings his theory to the test of experiment, and, as we believe, makes out his case. It consists of a glass robe, in which is inserted an isolated bar of soft iron, bearing a copper ring, which communicates by a wire with the conductor of an electrical-machine. On exhausting the air within the globe, and exciting the electricity, all the luminous phenomena of the natural aurora are produced around the ring and the bar.—*Chambers's Journal.*

For the National Anti-Slavery Standard.

IS IT GOOD TO LIVE?

Ay, 'tis good to live, with a mind all free
To catch the message of love,
That shimmers adown thro' the sheltering tree,
From the fountain of light above;
But to live with the soul bent down to earth
By the rod in a brother's hand,
Ah! would ye not rather have had no birth
Than be wrecked on such Eden strand?

'Tis good to live, Earth's bright glories to feel,
Just quickened, perhaps, by a casual hand,
Which shows you the edge of oppression's steel,
But lays never its heavy, life-long brand;
But 'twere better to die than drag the chain
Through years of martyrdom's cold strife,
Bound and bartered for a misnamed gain,
And seeking, how vainly, to feel 'tis life!

If 'tis good to live, 'tis better to trust
In a life where all wrong shall cease;
To leap in joy from the grovelling dust
Which has held us bound in its lease;
Having worked our freedom by deeds of love—
The purchase alone can make truly free—
To a life in that Fountain of Light above,
Where the truth from God's stand-point all shall see.

A. P. C.

THE NEW VERSION OF THE BIBLE.

[From The Evening Post.]

THE American Bible Union, which closed its annual session in this city yesterday, has once more attracted public attention to what it esteems the crying necessity for a new version of the Bible. This Union was organized in 1850, "to procure and circulate the most faithful version of the Sacred Scriptures in all languages, throughout the world." They subsequently adopted a resolution:

"That appropriations made by the Union shall in no case be employed for the circulation of a version which is not made on the following principles, viz.: The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness."

By the report which was made on Friday, it appears that the Society, during the past year, have received and expended over forty thousand dollars towards a new translation of the Sacred Scriptures, and in the circulating the most correct versions in different languages. Drs. Cone and Maclay, of this city, are the most prominent and active members of the Bible Union, assisted by a large number of the clergy and laity of the country, mostly, however, of the Baptist persuasion. They say that the received version of the Bible which was published by King James contains many and serious errors, which a learned committee of the American Bible Society estimated at *twenty-four thousand* in number.

We will enumerate some of the errors which are deemed most serious, and which are relied upon as the justification for the proposed revision. In Matt. 35: 27, Christ is made to say: "I should have received my own with *usury*," where instead of "usury" it should be *interest*. Speaking of Peter, it is said: "When he was come into the house, Jesus *prevented* him, saying," &c., meaning originally *anticipated*; Matt. 17: 25. "We took up our *carriages* and went up to Jerusalem"; Acts 21: 15; where "carriages" stands for *baggage*. "He that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself"; 1 Cor. 11: 29; where "damnation" stands for *condemnation*.

In Isa. 30: 24, it is said, "The oxen that *ear* the ground shall eat clean provender." The word "ear" being used in the sense of ploughing, a sense now obsolete and to people in general unknown. In Psalms 5: 6, it is said, "Thou shalt destroy them that speak *leasing*." The word "leasing" is now wholly obsolete, and few know that lying is meant. In two places, Acts 7: 45, and Hebrews 4: 8, "Jesus" is put for "Joshua." "If thy right eye offend thee," in Matt. 5: 29, should read, "if thine eye make thee stumble."

A peculiarity of the English version which is specially complained of is the want of uniformity in rendering the same words or phrases. For example:

Under the Hebrew term "shaker" we have the following renderings: *Hire, price, reward, wages, worth.*

Under "rinnah" we have *cry, gladness, joy, proclamation, rejoicing, singing, shouting and triumph.*

Under "shakal" we have *discretion, policy, knowledge, prudence, sense, understanding, wisdom.*

But perhaps the most remarkable specimen of numerous variety of renderings occurs in regard to "nephish," the Hebrew word for *soul.*

This word, in the course of the English Bible, is represented by the following:

any.	fish.	appetite.	ghost.
breast.	greedy.	body.	hath life.
breath.	he.	creature.	heart.
dead.	hearty.	deadly.	her.
desire.	herself.	discontented.	himself.
life in jeopardy.	mind.	mortality.	jeopardy of life.
life.	myself.	lust.	one.
man.	own.	me.	yourselves.
person.	themselves.	pleasure.	self.
tablet.	they.	thyself.	thing.
will.	will she.	would have it.	

The revisers also except to the translation of the word "borrow" in the following verses in Exodus, where the Jews are apparently recommended by the Almighty to steal:

Exodus 3: 21, 22, "And I will give this people favour in the sight of the Egyptians; and it shall come to pass that when ye go, ye shall not go empty.

"But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

The term "borrow," it is insisted, conveys in this connection an erroneous idea, as it implies a *promise* of *return*, while the proper sense of the original is to *ask, demand, petition, request.*

The late Rev. Dr. Bedell, in one of his works, says:

"We are told that God ordered every woman to *borrow* of her neighbour jewels of silver, and jewels of gold, and also clothing, and thus to spoil the Egyptians. Infidel writers have improperly made a great handle of this circumstance, and have said that here is a direct command to be thieves. As we use the word 'to borrow' in our language, it means to ask the loan of something which we intend to return; and if we do not return it, it is just as bad as stealing. But it ought to be remembered that the Bible was written in Hebrew, and that the Hebrew word which is translated borrow only signifies to ask. All that the Israelities, therefore, did was to ask or demand of the Egyptians such things as they needed or might need in their journey; and what they received was justly due them as an equivalent for the long and painful services which they had rendered."

The Union claim that the errors of the old translations of the Bible have led to much of that popular infidelity which has prevailed in past ages and still prevails. As an illustration of this, they refer to Voltaire's Commentary upon Proverbs 23, 31, "When the wine giveth its colour in the glass." From the fact that drinking glasses were of late invention, he concluded that the book of Proverbs was a modern production, composed at Alexandria. But the original word, say the revisers, signifies merely a *cup*, without denoting the material of which it is composed; so that a faithful translation removes at once the foundation of this infidel argument. Like this is the inacuracy which skeptics find in the received version at Isa. 3, 23, where the prophet, speaking of various articles of attire and adornment used by the Hebrew women, is made to call their mirrors "glasses."

We will conclude this imperfect sketch of the grounds upon which the American Bible Union are agitating the question of a new translation of the Bible—a question of supreme delicacy and universal concern—with a copy of the *General Rules for the Direction of Translators and Revisors* in their employ:

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision; and all unnecessary interference with the established phraseology shall be avoided, and only such alterations shall be made, as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

"*Special Instructions to the Revisors of the English New Testament.*

"1. The common English version must be the basis of revision; the Greek text, Bagster & Sons' octavo edition of 1851.

"2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either in the same page or in an appendix.

"3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the revisor given to its proper translation in each place.

"4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisors of the other books, to be returned with their suggestions to the revisor or revisors of that book. After being revised with the aid of these suggestions a carefully prepared copy shall be forwarded to the Secretary."

PRIDE OF DESCENT.—Dr. Young, in one of his satires, if we remember, says:

"They who on glorious ancestors enlarge,
Produce a debt, instead of a discharge."

But it is, nevertheless, pleasant to refer to what ever may have occurred in the history of one's ancestors, which is worth remembering. It is customary to be very facetious on American pride of family; as if we Yankees could not boast of whatever may be boastworthy, as well as others. To hear some of the would-be-witty talk, one would imagine that this is the only country in which, to borrow words of Saxe, the Vermont punster,

"Your family thread you can't ascend
Without good reason to apprehend
You may find it waxed at the other end,
By some plebeian vocation."

Recent speeches and publications in England exhibit the same bearing on genealogical trees. The fact is, that while we are trying to grow aristocratic, republicanism in feeling is getting to be all the fashion in Europe, and those who would form upon foreign models must change the style of their pretensions, and labour to show that, like Josiah Bounderly, of Coketon, in Dickens' last book, they never had any ancestry at all!

As specimens of the Bounderly spirit in England, take the following—Mr. Macready, in a recent speech before a literary institution, narrated an anecdote of Lord Tenterden. His Lordship was visiting Canterbury. Near the western part of the cathedral stood a stall or shed, then unoccupied. Lord Tenterden was accompanied by his son, whose attention he called to this shed. "Charles," said his lordship, "you see this little shop; I have brought you here on purpose to show it to you. In that shop your grandfather used to shave for a penny. That is the proudest reflection of my life. While you live, never forget that, my dear Charles." This was intended as a lesson, no doubt, that whatever real value a man possesses he makes for himself.

Some person, curious in heraldry, has been examining the pedigrees of the House of Peers, and finds that, with the exception of a few families, whose ancestors came over with the robber cian of William the Conqueror, the founders of the British Peerage were principally men in the middle ranks of life; lawyers, merchants, and respectable tradesmen. Mercers, wool staplers, goldsmiths and jewelers, cotton spinners, pin makers, barbers, portrait painters, bankers, surgeons, merchant tailors, attorneys, saddle makers, and men of many other honest but plebian vocations figure among the founders of the noble families of Great Britain. The writer above referred to has instanced these facts as a rebuke to people who "speak of the House of Lords as a body of men almost wholly unconnected with the commercial and professional interests of the kingdom." The last century, and particularly the last half of it, is rich in examples of men who were not "born great," but "achieved greatness," while not a few have had it "thrust upon them" by some accident or caprice of fortune.

In truth, the peer of new creation has the first right to be proud of his honour (if he *deserves* it) —his son's claim is less—and that of the next generation less still; and so on in a ratio inverse to the common computation. Lord Tenterden might be very proud that his father was a barber —his son little less, and the next generation less still; while the fourth or fifth, we doubt, will forget the fact entirely. If it is an honour to be architect of one's own fortune, the nearer in descent you are to the architect, the greater the honour. We can't understand how succeeding generations pile accretions of respectability upon a title, except when a man in each distinguishes himself in arts or arms, and deserves well of his country on his own account. Those who wear honoured names must first, however, live up to the honour of their names, and pay the family debt which Dr. Young speaks of, before they can do anything on their own account. If they don't do that they are ignoble—title to the contrary and blood notwithstanding.

"What can ennoble knaves, or fools, or cowards?
Alas! not all the blood of all the Howards!"

—*Philadelphia North American.*

Gleanings from Foreign Publications.

——THE HUNTING PARSON AND DANCING BISHOP.—The Bishop of Oxford was rebuking one of his clergy for following the hounds. "My lord," replied the clergyman, "every man must have some relaxation, and I assure your lordship I never go to balls." "Ah!" said the Bishop, "I perceive you allude to my having been at the Duchess of Sutherland's party; but I give you my word I never was in the same room with the dancers." "My lord," responded the clergyman, "my mare and I are getting old, *and we are never in the same field with the hounds.*"

——Many lives have been lost from the laziness or ignorance of paper-hangers, who have laid on one paper above another, instead of tearing off the old one before hanging the new. There was a very handsome house near one of our best provincial towns which could never keep its tenants, and at last stood empty and became worthless, because a detestable fever seized upon every family that lived in it. A ready-witted observer promised the owner to find out the cause. He traced the mischief to one room, and presently conjectured what was the matter there. He let a slip of glass into the wall, and found it the next day dimmed with a fetid condensed vapour. He tore down a strip of paper, and discovered abundant cause for any amount of fever. For generations the walls had been papered afresh, without the removal of anything underneath; and there was the putrid size and the fermenting old papers, inches deep! A thorough clearance, scraping, and cleansing, put an end to the fever, and restored the value of the house.—*English Paper.*

——TRADING BY FORGED BILLS.—Who would suppose that London firms of character and eminence deal, knowingly and systematically, in forged bills? Yet such is actually the case. Great money dealers, whose names alone can sometimes turn the character of the market, have a quiet drawer in which they stow away these bills, just as they would any other. The principle upon which they proceed is a very simple one. They know their customer; he is a man in business, with a stock in trade, a character to lose, and greatly in want of ready money. The customer forges to his bills the name, usually, of a near relation, or some one of moneyed fame with whom he is connected. The dealers, fully aware of the circumstances, take the bills. They know well that their customers will pay this bill before any others—that he will run all risk, refuse all payments, make all sacrifices, rather than leave these bills unpaid, with the terrible consequences of their examination. The customers, in fact, says to the dealer—"I put my liberty, my character, and prospects, in your hand: if I fail in my engagements, you have the power to transport me as a felon. I shall not run that risk; I have such and such property—such and such connections—lend me so much money." The dealers do not hesitate to comply.—*Chambers's Journal.*

——GRETNA GREEN MARRIAGES.—Mr. J. Murray, the high priest of Sark Bridge toll-bar, who performs marriages by the score, some of them at sixpence each, is so highly rented for the toll-gate on account of his great gains, that he is about to resort to an expedient by which he may retain his business and diminish his outgoings. A house is about to be erected for him, we are told, by Sir James Graham, in a field on the English side, close to the highway, about four hundred yards from the toll-bar. Here he hopes to get hold of most of the stray couples in search of a marriage shop, and his intention is to take them over the Sark, past the bar, to the public house kept by him, and then perform the ceremony. The speculation originates with Mr. Murray, and may, for aught we know, turn out a good one, but he will, probably, find a powerful opponent installed in his old shop at the bar, for there are rivals in this limited sphere as well as in the great world. When the three Gretna "priests" are on the lookout for fugitives at Gretna Junction, Mr. Ward, the station-master, makes them stand behind the railway, about twelve yards from the trains; and when the fair ones step out, they walk up to their reverences, who are all in a row, and take a survey of them and make their selection. They are always dressed in black on such occasions, and look very grave.—*Carlisle Patriot*

——PENANCE OF DESCRIBING THE CROSS ON THE FLOOR WITH THE TONGUE.—Our readers will remember (says the *Plymouth Journal*) that this was one of the penances imposed by the "Sisters of 'Mercy'" at Eldad, upon one of their foolish victims. In the present number of the *Bulwark* there is an extract given from "The Memoirs of an ex-Capuchin," in which he thus speaks of this penance: "Perhaps the most cruel chastisement of all in ordinary use is that of making the cross upon the ground with the tongue. I have seen this penance performed through the length and breadth of the refractory—a large hall, capable of seating two hundred persons at tables placed in single rows by the side of the walls. The tongue must leave a trace along the entire surface, so that the cross is